

THE PRESENT AGE.

CHICAGO OFFICE, 364 WARREN AVENUE.

Every thing in the whole universe may be comprehended in two great departments—God, the Cause—Nature, the Effect.

NEW YORK OFFICE, 213 WEST 23D ST

Vol. VI. No. 15.

NEW YORK AND CHICAGO, SATURDAY, MARCH 16, 1872.

Whole No. 180.

At Home and Abroad.

"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature."—Bacon.

"IE."

BY MRS. ALBERT SMITH.

If, sitting with this worn-out shoe
And scarlet stocking lying on my knee,
I knew the little feet had pattered through
The pearl-set gates that lie 'twixt heaven
and me,
I could be reconciled and happy too,
And look with glad eyes toward the Jas-
per sea.

If, in the morning, when the song of birds
Reminds us of a music far more sweet,
I listen for his pretty broken words
And for the music of his dimpled feet,
I could be almost happy though I heard
No answer, and but saw his vacant seat.

I could be glad, if when the day is done,
And all its cares and heart-aches laid
away,
I could look westward to the hidden sun,
And, with a heart full of sweet yearnings,
say,

"To-night I'm nearer to my little one
By just the travel of a single day."

If I could know those little feet were shod
In sandals, wrought of light in better
lands,
And that the foot-prints of a tender God
Ran, side by side with his, in golden sands,
I could bow cheerfully and kiss the rod,
Since Benny was in wiser, safer hands.

If he were dead, I would not sit to-day
And stain with tears the wee sock on my
knee,

I would not kiss the tiny shoe, and say,
"Bring back again my little boy to me!"
I would be patient, knowing 'twas God way,
And that He'd lead me to him o'er death's
silent sea.

But O! to know the feet, once pure and
white,
The haunts of vice have boldly ventured
in!

That hands that should have battled for the
right
Have been wrung crimson in the clasp of
sin!

And should he knock at heaven's gate to-
night,
I fear by boy could hardly enter in.

SPIRITUAL INSIGHT.

NO. III.

"For he knew what was in man."

In the present day we might multiply instances of the awakening of these hitherto dormant senses, the spiritual, into certain activity, to such an extent that unless men be worse than idiots, an amount of testimony is given that cannot be gained. The susceptibility of these interior senses of the soul is not always dependent upon a refined organization, we acknowledge. Yet we declare each individual testimony concerning their development into activity, though it come from the lowest of the low, to be so much added to the proof that these senses are alive and active, and that through their natural and healthy development, each individual becomes more truly a type of the divine, and more fitted to express that condition so fully revealed by Jesus—a human soul in such vital connection with the spirit-world, as to receive these constant impressions, and by those impressions being aided to live a life in sympathy with that world. "Of mine own self I can do nothing; the Father—or indwelling spirit life—he doeth the works."

We have already stated our belief that each human soul has within itself the germ of every faculty ever manifested by any soul, and its possible attainment no human soul has ever yet reached unto. This belief we have gained through inspiration, through revelation, through reason and through individual aspiration. With this faith then as an individual, we can know no higher work than to reach forward to the noblest we can conceive and through the activity of every faculty of our being learn more and more of our capacity. We should

strive to acquaint ourselves through others of our means of development. In learning the attainment of others we are truly seeking to know ourselves. The spirit of man is a constant recipient. From the world without, impressions are constantly flowing to him as his consciousness is awakened to receive them. The mind is a mirror which takes its photographic impressions, hanging its wondrous pictures in infinite variety. But these external senses connect themselves with the spiritual. What I see may not be merely a revelation of form and color, but may be recognized by my spiritual sense and thus reveal beauty and truth to me. It is thus that the words we hear are taken up and their real import determined. Words merely, do not have full significance to us; but they awaken in us a sense of that which produced the words. We seem to understand instinctively if words of love and expressions of friendship be sincere. We also recognize what the words do not declare. This universal faculty is nothing less than the exercise of those quicker spiritual perceptions which unite each human spirit with each other human spirit.

In making spiritual intercourse necessary and important we are in danger of forgetting that the spirit world is all about us; that each human being is a spirit and that the same laws govern his spirit that govern the spirits of all space. The moment that we perceive ourselves united to every human soul and capable of receiving from each, that moment we find responsibilities facing us that cannot be set at naught. When we are alive to the wants and sufferings of the human spirit, when we recognize its discords and inharmonies and know that they all proceed from disorganized spiritual forces, shall we not long to calm the tempest, to speak the "Peace be still?"

To be true men and women we cannot be content in one attainment, but must press forward to the perfection of all that is within us. We all seek to reveal to others the best that is within us. It is natural for us to seek to make a good impression of ourselves upon others. If by chance, our words do not express our real feeling, we think the words will show us in a false light, and we always interpret others more or less through our external senses. What people say of us has its influence upon us. Judgment and condemnation have their weight with us. But until we cease to estimate men through their external lives merely, we shall be illy fitted to study any spiritual science.

There is great power in the human voice. Words fall on the ear as sweet harmonies and awaken delight and satisfy the understanding. But when we know those words to be uttered by a sincere, truthful soul, they have power besides that of the mere utterance. That which pleases the ear alone has its transient effect. But that which appeals to the best that is within us through our sympathies has its eternal blessing. The means of sympathy with another are through these spiritual senses, and our daily lives are filled with their revelations. This sympathy is not always revealed to the understanding. A recognition of the influence of one spirit upon another seems dependent in a great degree upon physical organization. But if we once recognize the power of spirit over spirit, we have established a law that all spirit must be subject unto and must find in ourselves the same means which we have been able more definitely to recognize in others. If to-day one with acute vision can

perceive of that life that like light from heaven is perpetually flowing into us, and whose glory brightens in proportion as we radiate from ourselves a kindred life, shall we not be satisfied that each one of us are partakers of the same blessing? If by means of the susceptibility of some one among us, words fall on the spiritual ear clear and distinct as those that meet the external ear, shall we not believe that though we recognize not in words and phrases those spiritual utterances, yet their impress is made upon us and that it is possible for us to recognize their divine import even though unbroken silence seems to surround us?

HENRY WARD BEECHER ON THE ACTION OF THE PRESBYTERY IN THE CASE OF REV. MR. CUYLER.

Mr. Beecher with his usual promptitude towards all present questions of real interest to the public, preached a memorable sermon from the text: "Let your women keep silence in the churches," &c., I. Cor. xvi. 34, 35; also I. Timothy, ii. 11, 12. The sermon was so full of rich truth and was such an unanswerable argument in favor of the largest liberty for women, that it would seem as if nothing more could be said on that old theological argument taken from the letters of Paul and Timothy. He began by stating the question at issue.

"The recent events which have taken place in this city have been of profound interest to the members of the communion in which they took place, not only, but they have, in connection with a long train of tendencies developed in late years, arrested the attention and interested the thoughts of the whole community. A woman who was a regular preacher in a Christian sect was asked to preach in a Presbyterian pulpit in this city, and complied with the request. Her fitness for that service was unquestioned. She had long spoken in churches; and the seal of divine favor had followed this apparent infraction of the command of the Apostle Paul: for edification had followed, and that was the sign which Peter said was to authenticate the various means which should fall out in the newer times of the Gospel. For permitting a woman preacher to occupy his pulpit, an esteemed and honored pastor was brought before a special meeting of his Presbytery, and, out of tenderness to him, and out of regard for his long and admirable service in the church, his conduct was passed by without rebuke; but the churches were substantially enjoined not to do so any more, but to take heed to the past declaration of the General Assembly of the Presbyterian Church on this matter which forbade women to exercise their gift as public teachers."

Mr. Beecher goes on to ask if these words of Paul are final? It was not the design of Christianity to determine manners and customs, nor the forms of civil government. It did not undertake to build by the external at all. It aimed at the spiritual development of man, by bringing him into direct relations with God. Its aim was a noble manhood. There was no pattern given of any external part of the church, all these things are foreign to the spirit and genius of Christianity. They have been built upon it by a later spirit. Whatever relates to the interior purity of man, whatever belongs to universal morality, whatever is necessary to man everywhere in all ages and under every condition, that was determined and fixed by Christianity. The informing spirit, the spirit of life, organizes all the necessary instruments of life.

Everything external has been changed since the time of Christ. The domestic organization of to-day is not as in the time of the apostles and is neither Jewish or Roman. The presumption is that Christianity, which left everything to the wisdom and experience of after times, did not step in with this single exception and determine the position of woman. If it was done it is the only instance in New Testament history. Women among the Jews were more nearly

equal to men than among any other ancient nation. The Jews had women who were public instructors. Miriam's song has been sounding down for four thousand years. Deborah was not a simple prophetess or teacher—she was a Judge in Israel, that is, a ruler. Hannah, as she stood praying, gave utterance to a song that was recorded in Samuel. Huldah was more than a prophetess, for the king consulted with her on matters of great moment. She lived in the college at Jerusalem, a sort of theological institution.

So, too, in the time of Christ, Anna, the prophetess, stood in the temple and gave God thanks for the Messiah that had come. Then when a Jew looked back upon his history, and was proud of the memories of Aaron and Moses and Abraham, he included in the same category the names of the Miriams, the Deborahs and the Huldahs. Did Peter at the Pentecost confirm or reverse this national peculiarity when he said: "I will pour out my spirit on my servants and on my hand-maidens?" So then, not only were the Jews accustomed to the instruction of women, but to instruct was enjoined on women.

It is a remarkable fact in view of these statements, that the limitations of speech in the word of God are not made in the Gospels which are the grand fountain out of which all the epistles flow. There is nothing in the Gospels which by the least implication places any limits to the position, the rights, or the duties of women. Nor is there in any of the letters of the apostles to Jewish assemblies of Christians anything which condemns the Jewish custom. Only to Greek churches was there such limitation upon women's rights or privileges. In both cases in the letters of Paul to the Corinthians was this forbidding clause found, except when he wrote to Timothy in regard especially to the church of Asia Minor. Why was it that when the apostle addressed Jewish assemblies of Christians he said nothing about women's silence, and that when he addressed Greek assemblies of Christians he enjoined it. The condition of women among the Greeks was degraded to an extent we can scarcely conceive of. The highest thought of womanhood that the Greeks had was that a woman should remain in seclusion, the absolute and literal slave of her husband, and I speak literally when I say that the Greek idea of woman's virtue was that she should not rise above the level of domestic knowledge and function. For a woman in Greece to sit with unveiled face or uncovered head was to destroy her reputation for virtue. For a woman there to learn poetry and music and art and philosophy, to be known to possess a knowledge of these things—this was to stamp her in the eyes of all men as a courtesan. About this there is no mistake.

Such being the position of women, what would have been the effect if the heathen Greeks had seen a woman rise up in meeting and with uncovered head begin to pour out her heart? They would have said: "I understand your new religion; it teaches our wives that they must forsake their virtue, and go out into public exposure and do as courtesans do."

What then may be considered a fair interpretation of this? Is it right to say that the apostle was uttering the last word which the genius of Christianity had for women in all their future history and throughout all the world? Shall you undertake to put that manacle which belonged to the apostate degradation of the Greek period upon the limbs of an enfranchised womanhood? One of the most remarkable things which I

observe in the consistency of Christian men is the facility with which they will reason in a certain way on all matters in which it is convenient for them to reason in that way, and the stubbornness and tenacity with which they will refuse to reason in a given way when it is not exactly in the line of their convenience.

For instance we are all commanded to honor the king. But if you have not a king how can you fulfil that command? Let us look at this passage in Timothy. "In like manner also that women adorn themselves in modest apparel." I do not find that there is any such literal construction insisted upon in this matter when dresses are worn too short at the top and a world too long at the bottom! "Not with braided hair or gold or pearls or costly array?" Women should be called to account for braiding their hair. Where are the women that are attired in silk and satin? Where are the persons whose hands are weighed down with rings, who wear jeweled necklaces, and who have all manner of glowing gems on their attire? Why did not the Presbytery of Brooklyn, that arraigned the honored and beloved pastor, Doctor Cuyler, for asking a woman to speak who was divinely led to speak, and whose speaking had been blessed by God—why did they not call on this good brother to bring out those women in his church who braid their hair, and wear diamonds and pearls and opals and all manner of jewels? "But," say the people "the apostle did not mean that." O no! he did not mean what you do not want to have him mean; he only meant what you do want to have him mean.

Morality, hope, faith, love, fidelity, honor, service, eloquence, art, literature, these have no sex. They belong to whomsoever can have them. If God built woman to sing there is nothing in the heaven above nor in the earth beneath that should check her song. Sing she may, for she has in her own heart God's charter. If woman can paint or carve, no man shall say "this does not belong to womanhood." Why did God give the inspiration then? Whatever is right in this world is sexless in this sense, that it belongs to everybody, and to everybody alike—to man and to woman, to whosoever has in him or her the impulse to help, to enlighten, to lift up, to purify. Whoever can bring the kingdom of God nearer to men or men nearer to the kingdom in God's name and in the spirit of an enfranchised Christianity, let him live, let him work, let him build. If judicatories and laws and customs are interposed, if precedents and conventions and rituals are pleaded, blast them all! Let that new spirit, that larger life, that bright fruit of final Christianity in this world, hang upon the bough where God's sun has ripened it, and let this broader and nobler liberty be for the life and the glory of the latter days.

ILLUSTRATED PAPERS.—We have received from the publishers Harper's Weekly and Bazar, two papers full of interest. We are daily impressed with the power of a pictorial paper. The eye receives impressions without effort, and the brain accepts the teaching. We would that such papers as adopt this plea of method of education might always be found on the side of truth and justice. The Harpers have been strong allies of honesty, have unveiled many hidden evils, and fearlessly lifted the standard of public integrity. We can but wish them all success as educators of the public, and will not find fault if they sometimes forget how many sided is reform, and strike a blow at what to us is a truth. The late numbers of both papers have a large amount of valuable information.

For the Present Age. THE POWER OF MISS SMILEY.

BY MRS. LOVE M. WILLES.

It is very interesting to watch the expressions of emotion in men and women, and to analyze the causes that touch the heart and compel to the varied emotions called "religious fervor," "conversion," "coming to Jesus," and "magnetic attraction," or "psychologic power." Miss Smiley, the orthodox Quaker, is holding a series of meetings under the auspices of the Methodist Episcopal Church, and draws crowds every evening, so that there is hardly standing room in the large church at the corner of 7th Avenue and 14th St.

She entered the church, following the clergyman with a calm dignified mien. Her dress was of somber black and brown, and her bonnet of the reformed Quaker fashion, not quite so austere as the drab head-dress, prevalent among the Friends. She bent her head in silent prayer, and afterward sat quietly while the clergyman performed the introductory services of singing and prayer. After these were over she removed her bonnet and stepped into the desk. She wore the neat, close, white cap of the religious sect to which she belongs; on her hands she wore neatly fitting black gloves, and from her shoulders over the white kerchief fell a black shawl. She looked around upon the audience with a gaze as tender and full of love as a mother would give to her family, or a loving teacher to her assembled scholars. She had no book or manuscript before her, but announced her text as from memory. "The Master hath come and calleth for thee."

In that one sentence was expressed all her power. Her voice was so sweet, her modulation so rippling, the glance of her eye so tender, and the smile of her face so winning, that at once we knew her power. Through an hour she held her audience as still and attentive as if she had appealed to their reason, or called out their higher faculties. During all her discourse she never for once entered into argument or varied the tone of her appeal. It was one continued utterance of love. "The Master hath come and calleth for thee." This sentence she repeated again and again, and each time with some new accent of sweetness. Sometimes it was, "The Master hath come and calleth for thee." Sometimes, "The Master hath come and calleth for thee," but however uttered, the sweet refrain was like a song that must be sung. Her voice was not loud, but could be distinctly heard throughout the house and was as pure and clear as Parnassus. Indeed, the whole effect of her preaching was like the singing of a familiar song; it soothed and comforted the spirit. The theology preached by Miss Smiley, is of the old orthodox stamp. She spoke of hell and its torments of fire, but with such a charm of utterance that any chivalric spirit would not hesitate to go directly into its jaws if she asked them, knowing well by an intuition more powerful than her words that such a voice and such a call could only lead to peace. What wonder then that the people who hear her gladly come forward and ask for the prayers of the church, and confess that they have found Jesus? Oh! wonderful power of loving benevolence!

Miss Smiley told three anecdotes, or rather gave three illustrations of her subject, well worth repeating. One was to show how necessary it is to forsake the world before true salvation can be found.

"One who would truly come to Jesus, must forsake the world and leave its strong allurements behind. At one time I was stop-

[Concluded on Fourth Page.]

IT NEVER PAYS

It never pays to fret and growl
When Fortune seems our foe;
The better bred will push ahead
And strike the heavier blow.
For luck is work,
And those who shrink
Should not lament their doom,
But yield the play,
And clear the way,
That better men have room.

It never pays to wreck the health,
In drudging after gain,
And he is sold who thinks that gold
Is cheapest bought with pain.
A humble lot,
A cozy cot,
Have tempted even kings.
For station high
That wealth will buy,
Not oft contentment brings.
It never pays, a blunt refrain
Well worthy of a song,
For age and youth must learn the truth,
That nothing pays that's wrong.
The good and pure
Alone are sure
To bring prolonged success,
While what is right
In Reason's sight
Is always sure to bless.

For the Present Age
DARWIN'S "DESCENT OF MAN," STIR-
PICATION AND THE WOMAN QUES-
TION.

BY ALFRED CHIDOL.

The "Descent of Man" principally consists of a compact presentation of observations made by eminent naturalists on the habits of animals as to the formation of sexual relations and conclusions regarding the hereditary transmission of variations occurring in individuals. Natural selection is the law by which individuals best adapted to surrounding physical conditions are most likely to survive and propagate. This process is also designated as "the survival of the fittest." The structural modifications or individual peculiarities constituting this superiority, by the general law of hereditary transmission, descend to offspring, and the continued repetition of the process, in a similar direction, it is believed, in the course of numerous generations essentially modifies the species, time only being required to develop the highest forms of life from the lowest.

But considered with reference to the "struggle for life" and surrounding physical conditions, modifications in some cases useless, in others even injurious to the individual, are also hereditarily transmitted and, concurrent with these produced by natural selection, modify descendants. To determine the mode in which this class of influences operates and apply them to the subject of the "Descent of Man," is the object of the work so designated. Modifications of this character are attributed to sexual selection; or to the preferences extended by individuals of one sex to those of the other by reason of superior attractions of voice, color, form, etc., so that individuals who thus excel become progenitors to a greater extent than those less attractive to the other sex, or unable to withstand their rivals in battle.

"Sexual selection depends on the success of certain individuals over others of the same sex in relation to the propagation of the species; while natural selection depends on the success of both sexes, at all ages, in relation to the general conditions of life. The sexual struggle is of two kinds; in the one it is between the individuals of the same sex, generally the male sex, in order to drive away or kill their rivals, the females remaining passive; while in the other, the struggle is likewise between the individuals of the same sex, in order to excite or charm those of the opposite sex, generally the females, which no longer remain passive, but select the more agreeable partners."

From the phenomena presented and considered, Mr. Darwin deduces the following general but not invariable rules:

1. Variations occurring in individuals early in life tend to be transmitted to both sexes of the offspring.
2. Variations occurring late in life, or after maturity are usually transmitted exclusively to the sex in which they originate.

While these principles are elaborately considered as applicable to the animal kingdom and to man's descent, comparatively little space is devoted to their application to great social questions. He thinks, however, that the general intellectual inferiority, which he believes now exists, of woman to man, will be difficult to overcome in future generations, because any educational advantages

which individual women may secure, being acquired early in life, would tend to be transmitted equally to the offspring of both sexes, while the superiority of men being acquired by conditions pertaining to the "struggle for life" to which they are subjected after maturity, tend to inhere in the same sex in which they originate.

It must be borne in mind that the tendency in characters acquired at a late period of life by either sex, to be transmitted to the same sex at the same age, and of characters acquired at an early age to be transmitted to both sexes, are rules which, though general, do not always hold good. If they always held good, we might conclude, (but I am here wandering beyond my proper bounds) that the inherited effects of the early education of boys and girls would be transmitted equally to both sexes; so that the present inequality between the sexes in mental power could not be effaced by a similar course of early training, nor can it have been caused by their dissimilar early training. In order that woman should reach the same standard as man, she ought, when nearly adult, to be trained to energy and perseverance, and to have her reason and imagination exercised to the highest point, and then she would probably transmit these qualities chiefly to her adult daughters. The whole body of women, however, could not be thus raised, unless during many generations the women who excelled in the above robust virtues were married and produced offspring in larger numbers than other women. As before remarked with reference to bodily strength, although men do not now fight for the sake of obtaining wives, and this form of selection has passed away, yet they generally have to undergo, during manhood, a severe struggle in order to maintain themselves and their families; and this will tend to keep up or even increase their mental powers, and, as a consequence, the present inequality between the sexes.

The field of application, experiment and inference in this direction is very wide and but little occupied, thanks to that conservative proscription which taboos investigation on just the class of subjects which is of the highest practical importance, because the result of that investigation may clash with pet social or religious doctrines. Any social change, to be beneficially effective, must be carried out in accordance with ascertained facts and natural law. However desirable it may sometimes be that water should run up hill, the law is otherwise, and navigators, irrigators and millers "govern themselves accordingly." So in order to elevate woman in the future we must not ignore disagreeable facts, and we must conform to such laws of inheritance as may be scientifically ascertained, regardless of dogma on one side or the other. Nor does it seem desirable that the methods of mental manifestation in the two sexes should be too much alike, differences not only of the body but of the spirit being essential to refined sexual attractions; so that persons in whom these differences are decided will be preferred or selected by the other sex. But because it may be well that woman should, in general, excel man in the intellectual, the esthetic, and the spiritual, and man excel woman in ability to grasp, comprehend, and direct the grosser material forces, it does not follow (as seems to be assumed by such conservatives, as the *London Saturday Review*) that women should be idiotically pious and men satanically intellectual. Let us see if this consummation so devoutly to be wished for and partially attained, cannot be nearer still more without detracting from the truly feminine or the truly masculine elements in either sex.

The habit of using tobacco is generally acquired by the Caucasian race, particularly the English and Americans, after maturity. It is accordingly rare that any desire for it is experienced by the women of these nations. Similarly with alcoholic liquors. In India tobacco is said to be used early in life and is therefore transmitted to both sexes. Business habits are usually acquired at maturity and more (in the United States, though not so much in England and France) by men than by women; the latter at maturity acquire the tastes and habits of the housekeeper, the gossip, the fashionable caller, the tormentor of unfortunate counter-jumpers in the preposterous amusement called "shopping." She also at this time develops or increases the affectional element in its various forms, when not too fashionable. But to exercise the intellect in the problems of science or daily life (unless she has to support existence on a dime or two a day) is

for a woman quite exceptional. Peculiarities thus acquired, in the main, at or after maturity, are accordingly transmitted mainly to her own sex.

How, then, in accordance with the laws of hereditary transmission, as explained by Darwin, shall we endeavor to elevate the women of coming generations? Give both sexes an education that shall be industrial and esthetic as well as literary. Conduct housekeeping, like any other manufacture, on the principle of producing a maximum result from a minimum of labor. Given a certain quantity of crude materials for food, how to convert them into palatable and nutritious dishes at the least possible expenditure of labor and means; abolish the wasteful heterogeneity of the isolated household, which takes the whole time of one person in *vis* to wash, cook, iron and clean, and substitute the co-operative, whereby the moderate labor of one in *extremis* produces far greater comfort and beauty. Housekeeping would then be a business, and such women as engage in it would be, thus, as Darwin suggests, "when nearly adult trained to energy and perseverance," while at least two thirds of them (or all of them two-thirds of their working time) would be free to follow other business occupations, while all would be free from those constant and exhaustive interruptions which are inevitable in the isolated household and of the mental effect of which very few men can adequately conceive. Such perpetual interruptions render mental culture for women who have no servants always difficult and exhaustive, generally almost impossible. She is placed somewhat in the position of a pedestrian undertaking to walk a thousand miles in a thousand successive hours. We could easily accomplish twenty-four miles daily, but a mile every hour is quite another matter. The former method is characteristic of the co-operative, the latter of the isolated household.

The co-operative household thus becomes an indispensable condition to the real elevation of woman. It may be within the scope of political functions to impart increased power, increased consequence; but it can be no more than preliminary to that growth which comes only from culture, and that culture requires leisure that nothing but a rational domestic life (based as to physical requirements on business principles) can secure. The expectation that legislation or the ballot can accomplish that to which culture alone is adequate, is paralleled by that of the shoddy millionaire, who being informed by her daughter's teacher that the young lady had no capacity, directed that the article should at once be purchased, "regardless of expense."

MENTAL SYSTEM.—The faculty of concentrating the mind on the matter in hand, to the exclusion of all other things, is one of the rarest and most valuable gifts with which man can be endowed. To commence with a theory, to think it out to its legitimate results, to reduce those results to a concrete form, and, if it be in material science, to proceed to experiment and practice, without diverging in any direction, from the purpose, is possible to very few men. And we do not think we are overstating the case when we assert that in proportion as a man is gifted with this faculty, he will become a successful investigator of the phenomena of nature. Certain it is, that the most eminent men in the scientific world have been remarkable for this power of self-concentration; and the study of nature and her laws—which go from process to process, and from fact to fact, by strict induction and with inexorable logic—is the pursuit of all others for the employment of this invaluable talent, as well as for the increase of its strength. The study of nature, in other words, science, is the best occupation for the mind, if it be desired to systematize the thinking faculty, and to produce the greatest result from the exertion of the intellect. It is one phase of the same power, of which thoroughness of work is another; for, if the ability of mental concentration can be acquired, it is by doing most thoroughly and earnestly the work in hand. So the worker and thinker never wastes time and strength in going back to what he has already accomplished; but, having done it once, he is prepared for the next process, and so goes on with the least possible dispersion of his mental force.—*Scientific American*.

Special Correspondence.

BY E. B. BRITTON, M. D.

SCIENCE OF STILLS.

Stephen Pearl Andrews has at length put the "Outlines" of his grand system of "Universal Science" in the form of a royal octavo of nearly 600 pages. This is but the introduction to the new science of Universal Being which the author professes to have discovered. It may be all very clear to his mind, but no one else may comprehend it either here or hereafter. Universal Science is mounted on such amazing stilts that we apprehend the normal understanding may never reach it in this world. Nor did Science ever before appear in such questionable shape; never did it use such a villainous dialect, nor drape itself in a foreign wardrobe of more than kaleidoscopic combinations. Philosophy is on the rampage, and the author's terminology might occasionally frighten the Scandinavians. It is too much for either the present age to comprehend or for his few disciples to endure. One of the most conspicuous of his followers entered into the mysteries of the Pantheism with such perilous profundity that he lost his balance and went overboard some time since. He was an intelligent man and a pleasant companion. Poor fellow! we knew him well; and it was sad to follow him as he descended into the fathomless depths of his master's philosophical vagaries. He perished; but it is said that the truth in all ages must have its martyrs. But are not the accumulated woes of humanity sufficient already? Must we yet have all the evils of universalism heaped upon us, that the horn of Stephen may be exalted? Must we be inoculated with a scorbatic socialism, and have our mother tongue so grossly perverted, that Science may be swamped and Philosophy go "on a bender"? Never! Perish the thought!

But, seriously. If much learning and intense thought have made the author mad, his delirium has not interrupted a certain method of mental manifestation peculiar to himself. Notwithstanding the egotism that overshadows his best ideas; that displays itself in a questionable liberty of speech and manifest contempt for ordinary habits of thought and accepted forms of expression—the careful reader will yet recognize the presence of a subtle mind, and faculties sharpened and rendered incisive by close analysis and earnest controversy. In his scientific explorations, however, the author goes to sea with more breadth of sail than weight of ballast. Those who are so buoyant as to float on the surface, and such as have line enough to touch bottom may venture to go along if they will. If the fog that surrounds them ever clears away they may possibly find an anchorage somewhere within the "Basic Outlines" of the author's conception.

PARAGRAPHS AND POWERS.

A recent issue of the *Standard* contains a letter from Caroline Underhill, embracing what she does and what she does not know about "the spirits in Plymouth Church." She had been interviewed by some lady correspondent in the interest of a "Spiritual journal in another city." The enterprising news collector wanted a description of the spirit forms, and kindly offered her services in working up the picture of the personnel of the shadowy hosts. Caroline's sense of propriety was deeply shocked by this proposal as appears from the following extract:

"My description not being ready, she even volunteered one for me if I were willing. Good Lord, deliver us! Statements for me by a woman! I have not been my sensitive sufferings in the taste of little delicacies in former years! Almost mortal illness, cost of property, etc. These darling little discrepancies that can plunge whole families in the most erroneous and unhappy positions—only to be discerned after many years."

"These sweet little inaccuracies have regaled with original novelties concerning ancestors—unaware that history and biography had the start of them long before—have served up your home and family in half an hour, whose complicated associations would fill a volume like *Walden*. Thank Heaven there are women whose life is one beautiful poem of truth and purity. A man has some sense of honor; business habits give him accuracy; he can represent just what you say or write. A woman will give as nearly the meaning of your utterances as a crowbar is like a needle; will represent what you write as nearly as a poker is like a paragraph; and now they would paint the sight of my eyes. Therefore may I not say my own way, and have done with it, concerning the spirits?"

This reflection on the veracity of women is rather severe. If the writer were not a lady we should be disposed to question the testimony, if, indeed, we did not attribute the charge to the malign spirit that is supposed to belong to the masculine gender. If it be true, that women as a rule are prone to exaggerate what they see, and, in one way or another, to color what others say, it may possibly arise from the fact, that they derive a large share of their impressions from reading works of fiction wherein a prismatic coloring is artfully thrown over the facts of common life, and the several characters are placed in dramatic situations. It is, however, to be presumed that the *Standard's* correspondent is not one of this class. She writes for a daily paper and is, therefore, supposed to deal with facts rather than fancies. But her organ of comparison appears to be strangely excited, especially when she says that a woman "will represent what you write as nearly as a poker is like a paragraph." Now we must confess that there is a striking resemblance between the two objects last mentioned. Especially in this instance is a paragraph very much like a poker, and the women whom Caroline has in view in her mild philippic will be likely to entertain the same opinion. A paragraph is often the poker that stirs people up in various ways. It may operate as an incentive to duty; or it may either inspire mirth or resentment, forgiveness,

gratitude, love or devotion. But so long as the *Standard's* fair correspondent evidently employs that instrument with a serious purpose, it will hardly do for me to use such a poker merely for fun and at her expense.

POWERS OF THE REPORTERS.

The *Standard's* correspondent professes to have no personal knowledge whatever of the table-moving in Plymouth Church, and thereupon proceeds to explain the whole matter as will appear from the following extract:

"What do you know of the table-moving in Plymouth Church? Nothing, excepting what I saw in the newspapers. Why don't you believe it moved? It is possible they might move the magnetic influence of reporters whose minds were concentrated on one subject; it is a fact that the mind moves tables; and when one person in the circle wanders in faith and thought from the others, the table will recede from that person or cease to move, and the person possessing the strongest will and faith will attract the table most. It is a beautiful natural phenomenon illustrating mental over-physical power, and may even suggest some conception of the power of the Almighty mind which could command a world to motion by a thought."

Now if no mysterious phenomena ever occurred at Plymouth Church the correspondent whose letter is under review might have economized both time and labor by omitting her explanation. Attempting to account for facts that have no existence must be about as profitable an occupation as defining terms that have no meaning. But as such phenomena may have occurred elsewhere if not in Plymouth Church, it may be proper for anyone who knows anything to elucidate the subject. But what we most need just now is an introduction to some one who has the capacity to explain the explanation. If the concentrated action of the minds of three or four reporters is sufficient to move a table—even when the mental concentration is not confined to the table at all, but all the while directed to the subject of the preacher's discourse—one might readily infer that the similar action of three thousand minds, all fixed on the speaker at the same time, would be more than adequate to lift Mr. Beecher out of his boots and send him heavenward in the twinkling of an eye. When we see the People's Preacher up there revolving round the great chandelier, or gyrating under the ventilator in the ceiling, we may possibly entertain Caroline's explanation. But we must be candid enough to mention one circumstance that may seem to favor the lady's view of the subject. I refer to Bro. Beecher's great exaltation on Sunday, when he is often "carried away in the spirit," into a region above the earth. From this sublime elevation he makes a sudden and brilliant sortie on the angels, and then—retreats in good order.

The *Standard's* correspondent decides that "it is a beautiful natural phenomenon." If it be such, in the sense that she employs the word natural, what are all the savans about that they so seldom see it? If it really belongs to the realm of physics, one would naturally expect they would find it, they have been delving there so long. If the subject is to be included in the department of metaphysics, as recognized by the schools, what is the reason the professors of mental and moral philosophy reject its claims? The materialists of both the scientific and theological schools are alike disposed to make the whole subject a mere foot-ball, each in turn kicking it out of his way and insisting that it belongs to the other.

The author of the letter from which the extracts are taken has no excuse for treating the subject with indifference since, in her judgment, the phenomena are of so grand a character that they "may suggest some conception of the power of the Almighty," who moves the world by his thought. This amazing power that suggests the sublime conception of God moving among the elements of matter, is all ascribed to the young ladies and gentlemen who report Mr. Beecher's sermons. It is wonderful what power there is in flesh! There is nothing like this vital magnetism of a reporter when it gets fairly into the furniture. Faith, that performed such wonders in earlier times, is growing weak in these last days—very weak, indeed, where the flesh preponderates. As for the immortalized saints who formerly worshipped in Plymouth Church—who lost their avoirdupoise in the process of translation—they are not supposed to have any power since the dust was brushed away from their souls. If they have any force left it is latent, and they can not expect to manifest it about here. Is it because they no longer care for Bro. Beecher and his church? It is presumed that when they lost their earthly anchorage their diminished gravity caused them to shoot up and away from this sphere, as a cork, by the force of a natural law, bobs up from the bottom to the surface of the sea; or as a balloon when inflated with gas rises into the more ethereal strata of the atmosphere? We can hardly entertain this notion. Even fishes can swim against the current, and birds overcome the specific gravity of their bodies by the exercise of their voluntary powers; and why may not souls do as much and remain here if they please?

But according to the explanation under review, the spirits—even of just men made more perfect by playing "on a harp of a thousand strings"—are not able to do much any way and on earth nothing worth mentioning. The poor things all suffer from general debility. All the power you see resides in and manifests itself with more than electric intensity through "this mortal coil." When it is "shuffled off," even the Plymouth Church reporters will be just as impotent as all the other residents of the celestial country and members of the church on high.

BALANCE OF THE MYSTERIES.
The *Standard's* correspondent is a lucid and logical in the exposition of "inspiration," "dreams," "trappings," and the "prophecy of temporal things" (the spiritualistic "it.") These mysteries are all presented brought out into daylight by a method, that would surprise many of such revelations were not so common as we have already been illuminated by explanations, which no man can bear, our vision has accommodated to the light, so that we can hear it. A. J. Now since the whole subject, in play wild mystery of its startling aspects, circles of subtle influence and the melodies of its insinuations, is attributed to one "beautiful natural phenomenon," philosophers may study it with care and profit; pious people and may take courage and investigate. With the children may no longer be frightened by tales of ghostly visitors.

NEWARK, N. J. Feb. 22, 1872.

Scientific.

For the Present Age.

GEOLOGICAL SKETCHES.

NUMBER XXI.

BY PROF. E. WHITTLE.

JURASSIC PERIOD.

The chronicles of the past geological period succeeded the triassic, and the beds composed mostly of limestone and marls, and abounding with profusion of organic remains. Triassic strata were once designated as lias, oolite, and wealden, but by geologists are classed into one period, and named jurassic. This area is derived from the Jura Mountain about which the formation is named. No revolutionary changes of importance seem to have occurred between the triassic and the jurassic, but a great change in the materials of which the rocks are composed. While the bed of the triassic sea was arenaceous or sandy, that of the jurassic was chiefly limy, in corresponding difference also appeared in the life record. The marine life seems always to have been richest in waters charged with abundant calcareous matter, especially in the true of the mollusks, the hard coverings of which consist of lime.

Jurassic strata in America are found overlying beds of granite, marls, and sandstone, about the Black Hills and at the base of the ridges in the Rocky Mountains East of Great Salt Lake on the River, about the head waters of Missouri, and west of Wind River Mountains, jurassic beds, from a hundred to one thousand feet thick, occur.

In Europe contemporaneous with the extend across eastern England under the chalk cliffs at Dover, the English Channel, sweeping upward into France, surrounding a central elevated region, occupies considerable area of which Paris is the center. The rocks continue upward, cross the Jura Mountains, extend into Southern Germany, Asia, Australia, and the region of the Andes, also contain jurassic beds. Thus a considerable part of the earth's surface, now dry land, was monopolized by the ocean during the period.

The life of the jurassic period the feature that characterized the zoic time as the age of reptiles; it was during this period that the tiles abounded in the greatest numbers, and attained the most gigantic size. The jurassic climate was peculiarly fitted for their development. The land was not so thoroughly claimed from the waters but fresh water marshes and shallow lagoons stretched over extensive areas of the slow growing continent. The atmosphere was tropical; the conditions combined to make the home of the temperate zone a congenial home for reptiles. They swarmed in incredible numbers and were a scale of magnitude as much as the existing reptiles, as the evolution of the coal era was more conspicuous than that which appears in our forests at the present day.

Reptiles have a rank between fishes and birds. The head is small, and body much elongated. The ribs are more numerous than mammals, and extend round the thoracic cavity as well as the thoracic vertebrae. In the turtle also, the ribs are wanting, the thoracic and abdominal

nal organs being inclosed in a bony case, consisting of two shields—a carapace and plastron—joined together at the sides. The points of the back bone are usually united by ball and socket articulation. The heart has three chambers, two auricles and one ventricle. As a consequence of this conformation, the arterial blood is mixed with a proportion of venous blood so that the bodily temperature is nearly that of the surrounding medium. The organic functions are therefore much affected by changes of temperature. A low temperature, by arresting the play of the vital organs, produces a state of hibernation, in which the animal is capable of existing for months, and sometimes years, without food. A climate of forty degrees is usually fatal to most reptiles. With a slow respiration and a moderate consumption of food, the jurassic reptiles required but little oxygen, and could thrive in an atmosphere containing a smaller proportion of that element to carbonic acid, than now obtains. Thus given a climate like that just described, it would be easy to infer what kind of life would be its accompaniment, or, conversely, if the relics of the life that peopled the globe in any antecedent period be collected, the climate and general physical condition of that particular epoch might be inferred. Such is the parallelism which has always been observed between the organism and its environment.

The *ichthyosaurus* was one of those strange reptiles that occupied one of the shallow borders of the jurassic sea. It lived in the water but breathed the atmosphere. Its general form was that of a fish, to which was added the breast bone of a lizard, the teeth of a crocodile, the snout of a porpoise, and the paddles of a whale. The eye socket was seven inches in diameter and encircled with heavy plates of bone, as seen in birds of prey. The ribs extended from neck to tail. The neck was undiminished, as in fishes. The vertebral joints were opposed by concave surfaces—an osteological feature of fishes, but unlike most reptiles. Such a strange combination of characters—part fish, part reptile, and part cetacean mammal—constituted the *ichthyosaurus* one of those synthetic types, foreshadowing future forms of which many examples existed in the ancient world.

The *plesiosaurus* united with the body of a tortoise, a neck like the body of a serpent, terminating in a saurian-like head. It was provided with slender flappers, which were the analogue of limbs, serving for locomotive organs. The length of the body was from twenty to thirty feet. Agassiz regards it as having been the prophecy of serpents.

The *pterosaurus* was one of the strangest reptiles of this remarkable age. It united the features of fishes, reptiles, and birds. One of the fingers of the forearm was greatly elongated, to which a membranous wing was attached. It has usually been classed as a flying reptile, but Agassiz affirms it must have been an aquatic animal. The membranous wings bear a faint resemblance to the paddles of the sea turtle. The breast bone also resembled that of the sea turtle by being thin and flat, and was probably a remote ancestor of the chelonian order of reptiles.

The *iguodon* was an herbivorous saurian from twenty-five to forty feet in length, and corresponding bulk. Unlike other reptiles, the acrum was developed in five combined vertebrae, as in mammals. Its teeth prove it to have been a vegetable-eater. It was indeed a transitional form, uniting the earlier wimpering saurians with the pachy-term mammals, as the mammoth and aurodon of the tertiary age. The *iguodon* first made its appearance toward the close of the jurassic period, corresponding in grade of development to its history in the order of time.

The mollusks of this period underwent a great expansion, and reached their culmination. The spirifer and leptaena—rachiopod shells—so abundant in the silurian, appear in this period for the last time; but other brachiopod genera—*terebratulina* and *rhynchonella*—were abundant. The cephalopods reached their greatest perfection in

the ammonite, nautili, and belemnite families.

The belemnite was an elongated, conical shell, one end pointed, the other extremity opening with a cavity, in which the animal resided. An air tube communicated with a nomenclature of chambers within the shell, enabling the animal by a pneumatic operation to rise or sink in the water at pleasure. Tentacula were developed from the summit of the shell, by means of which the animal secured its food. Another provision was an ink-bag, which probably served as a means of protection against enemies, inasmuch as it enabled the animal to muddle the water and render itself invisible. So well preserved is this ink that artists have used it to paint the belemnite itself.

The ammonite, which began to exist in the triassic and terminated in the jurassic period, was a coiled, many chambered shell, from one inch to three feet in diameter. The *nautilus* was also a many chambered shell, beautifully colored, and disposed in the form of a Chinese sailing boat. The head was distinct from the trunk, of large size, and contained the five organs of sense. The mouth was armed with calcareous jaws, resembling the beak of a parrot. Flethy arms extended from the head, enabling the animal to secure its food. Respiration was carried on by means of branchia lodged in the fold of the mantle. This family survives to the present day. The nautilus and its old associates are beautifully described by Mrs. Howitt.

"Thou didst laugh at sun and breeze
In the new created seas;
Thou wast with the reptile broods,
In the old sea solitudes,
Sailing in the new-made light,
With the curled up ammonite.
Thou survivedst the awful shock,
Which turned the ocean bed to rock,
And changed its myriad living swarms
To the marble veined forms."

"Thou wast there, thy little boat,
Airy voyager I kept aloft;
O'er the waters wild and dismal,
O'er the yawning gulfs abyssal;
Amid wreck and overturning,
Rock-imbelling, heaving, burning,
Mid the tumult and the stir,
Thou, most ancient mariner,
In that pearly boat of thine,
Sail'st upon the troubled brine."

Among the articulate of the jurassic, beetles, dragon-flies, spiders, and scorpions were represented. The vegetation presented a transition between the ferns of the coal and existing plants. It was allied to the pine tribes and resembled the vegetation that abounds in Australia at the present day.

Phenomenal.

For the Present Age.

SPIRIT PORTRAITS.

About the month of December last there came into this city a gentleman by the name of M. Milleson, a spirit artist from New York city, who for several days had on exhibition a large number of portraits produced while under spirit influence, many of whom had been recognized by the friends. After a time he found a quiet, pleasant location where this work might uninterruptedly be carried on, at the house of Ephraim Preston, one of the oldest and most esteemed citizens of the place. Here several new and beautiful portraits were drawn, and among these quite unexpectedly there came, to the great delight of the friends, a perfect life-size portrait of a daughter of Mr. Preston. A twin sister of the daughter now resides with her father.

Nineteen years since this dear child left friends and home and went to the land of golden dreams. There for ten years she pined in loneliness for the affection and companionship of her twin sister from whom she was so widely separated, after expressing in her letters her intense longing to be reunited with the loved companion of her childhood days. Nine years since she drooped, faded, and at length passed away from mortal ken to bloom forever in the sunny bowers of the glorious Summer Land. The frailasket that embodied the pure loving spirit was laid among the mountains and pines of Forest Hill Cemetery, California, and now she returns in spirit to gladden the hearts of kindred and friends with a perfect representation of the loved and well remembered features as delineated upon the paper by the

hand of Mr. Milleson, to whom she was wholly unknown.

One day while conversing with friends who had called to see him, he was impressed to leave their society and repair to his room, and there while under the control of his hand of spirit artists this picture was commenced. It was completed at two sittings, and although done with a common lead pencil in the brief space of four hours, it closely resembles the finest steel plate engraving. The picture was completed before any member of the family was aware that he was at work upon it. One point in this brief statement is noteworthy here. After the first sitting, while the artist was absent from his room for a few hours, the two sisters went into the room, not even suspecting that their sister's portrait was being brought out. But while there, the younger, being a medium, was entranced and saw her spirit sister, and described her as having a dove on her head, as though it had alighted there bearing a message from her mate, for whose sweet and holy sympathy she had so pined. When this was seen the dove had not yet been drawn. The artist returned and resumed his work. No mention was made of the dove. But when the portrait was completed and exhibited to the astonished and delighted gaze of the friends, behold upon the breast was delineated the beautiful dove as seen by the sister a few hours previous. This evidently represents some of the lovely attributes of the soul life of the original of this portrait, also the mateship, the existence of which should never be ignored by the separation of the parties during earth life. The picture has been recognized by the friends also by many old acquaintances of the family. In form and feature it is an exact counterpart. The poise of the head is the same; and the black silk shawl possessed by her nineteen years since, is represented as having slipped from the shoulder and is lying with careless grace across the arm after the peculiar fashion of the wearer. Even the narrow lace edging in the neck of the dress is recognized by the twin sister.

The portrait was taken to Stuart's Hall where a large number of the friends of free thought were assembled, and many critical eyes noted the striking resemblance which it bore to the sister who was present. At the close of the morning lecture given by Mrs. Mossop, she, while still entranced, stated that a spirit present wished to have some remarks made concerning a spirit portrait, and desired that Mr. Milleson who was present should speak on the subject, which he did, stating many of the particulars mentioned in this article. The sister also made some remarks as to the clear and thorough recognition of the picture, &c. Still later it was removed to a photographer's rooms and some ferrotypes taken of smaller size. These were shown to the aged father, who was pleased with them and said they were an exact likeness of his daughter. They were also shown to a younger sister, who burst into tears as she beheld the life-like lineaments of the loved sister whose early death had been so afflicting to her friends.

This portrait is among the very best of Mr. Milleson's productions and as a specimen of art, considering the materials used, we doubt if it has been excelled by any spirit artist. It is highly artistic, correct in form, perfect in perspective, and beautiful in shading. We are happy to have made the acquaintance of this gentleman, and can testify with many others who have been similarly favored, that we have been deeply interested and benefited by his instructive conversation concerning the work which seems to constitute a part of his very being. He is enthusiastic in speaking upon these subjects, and no one who has a soul capable of appreciating that which is truly beautiful, can fail to fully sympathize with him. We can never tire of looking at these portraits produced in this wonderful manner, for they teach beautiful lessons in human nature, each illustrative of principles which are very clearly explained and set forth by Mr. Milleson as he seems inspired

to talk concerning this truly marvelous work.

We most heartily recommend this gentleman to the confidence and patronage of all true liberals, and hope the time is not distant when himself and work will be better known and appreciated. These portraits are at the house of Mr. Preston, No. 71 Van Buren Street. All true liberals are respectfully invited to call and see them.

IMPRIMATUR.
RAFFLE CREEK, MICH.

IS THERE A FUTURE LIFE FOR ANIMALS.

We give below the title of a work that has lately reached us: it is the biography of a dog, written by his faithful friend and mistress, setting forth his troubles, travels, adventures, entrance into polite society, and other incidents in a canine life, sufficiently amusing, and not without instruction; it is well adapted to promote the main purpose of the author, that of increasing our sympathy with the animal creation. Any profits accruing from the work are to be devoted to the Ladies' Educational Branch of the Society for the Prevention of Cruelty to Animals, of which Society the author is a life member.

The concluding chapter of the work is devoted to a consideration of the question of the Future Life of Animals, in which our author is a firm believer. She argues for it from the otherwise uncompensated sufferings of the brute creation; from their sense of identity notwithstanding the constant change in the atoms of their bodily structure, from their possessing perception, memory, volition, affection, a sense of justice, and other qualities which in degree they share with man, and to the objection that in the animals these qualities have a lower range, she replies that they are often developed to an extent beyond what we find in infants, idiots, lunatics, in some adult human beings, and even some entire tribes of men. "Nothing fair and beautiful can perish out of the universe of God," says our author; and she holds that "in the beautiful archetypal world we shall surely find fairer flowers, brighter birds and animals, more beautiful than ever were seen here;" and she asks, "Wherefore should the once denizens of an earthly Paradise be found unworthy to bask in the verdant glades of a heavenly Eden?" Whether in her view the Future Life extends beyond and lower than these fair and beautiful creations of the animal and floral worlds,—to fishes, reptiles, ravenous beasts, and noxious plants and insects, we are not informed; though as she undertakes to reply to popular objections, the discussion of this point might well have been included. She maintains her views to be consonant with Scripture, and quotes in favour of them ancient classical and modern popular writers, and refers to what some mediums have put forth on the subject as a further confirmation of them.

We content ourselves with indicating the line of argument taken by our author, without entering here upon the discussion of the question at issue. Many of our readers would probably be surprised at the extent of the literature of this subject. We have before us a list of nearly two hundred works on the Nature, Origin, and Destiny of the Souls of Brutes. The controversy is of old standing, and is still unsettled.—*London Spiritual Magazine.*

OVER-WORK.—The complaint is quite universal that in our American life we over-strain the muscle, over-wear the brain, and over-burden the heart. Prominent men drop suddenly here and there, when they are all aglow with perspiration, and dilated eye, and absorption of success. The epitaph is "died of over-work." It should be, "died of mismanaged work." That wheel on the car is not hot because it rolls faster than the other wheels, nor because it is weaker, or stronger; but because its journal was not packed as well—because some unusual friction has heated it. Here is a sewing-machine with which a woman has flung thread enough to baste the two hemispheres together at the equator, and reach to the north pole, and make a spool of it. And yet it has needed little repair as it has sung the dollars together with its monotonous buzz. Here is another that is returned broken in pieces, radically injured. Lack of lubrication, mis-feeding or guiding caused an injury, and then it has been up-hill work ever since till it has become absolutely worthless.

Men are worked in precisely the same ways. A man cannot run his body, and leave his mind behind without harm; nor his mind and leave his body in the lurch; and neither, and fling his soul out to the dogs. False work, mis-judged, and mis-guided work, is the crime of the day.—*Rev. Wm. Alvin Bartlett in "The Chicago Pulpit."*

Use soft words and hard arguments.

Advertisements.

IMPORTANT MEDICAL DISCOVERIES

S. B. BRITTAN, M. D.

Member of the New York Eclectic Medical Society.
Author of a philosophical treatise on Vital Chemistry, Physiology, Pathology, and other kindred subjects, entitled,
MAN AND HIS RELATIONS,
Containing his office practice, giving his personal services and the results of his extensive experience in the treatment of those who may be suffering from Organic Vapors, Deformities, Consumption of the Lungs and every form of Chronic Disease.

OFFICE AND ROOMS FOR PROFESSIONAL TREATMENT:
166 Clinton Ave., Newark, N. J.

Special attention is given to the treatment of all phases of Organic Weakness, Functional Derangement, and Diseases of the Vital System, such as Female Constitution, including Pelvic Pain, Leucorrhoea, Amenorrhoea, Dysmenorrhoea, Menorrhagia, Chlorosis, Uterine Hemorrhage, Ovarian and other Tumors, Barrenness, Anemia, Suppurations, and Periodical Irregularities, together with all forms of Nervous Debility, Headache, Acidity, and Insipient Consumption, by the Inhalation of Cold Medicinal Vapors. The full and complete treatment of all persons afflicted with the above depending upon the various local complaints on each, remote and doubtful effects of medicine, administered by the safe process of ordinary capillary action, will give the subject a few moments' reflection. The truly great man who would effectually advanced and practiced this system are all dead, and so are their patients. It is not true that the system should give place to a direct method and a

More Subtle & Scientific Treatment?
It can hardly be denied that the diseases of the Respiratory Organs and many others, including the most dangerous.

Forms of Disease Peculiar to Females
Demand the direct and skillful local application of the necessary agents and proper methods to accomplish a positive cure. Filling the stomach with vegetable food, and an aperient, is a common error, swimming in barrels of decoctions and panaceas are popular ways and means, but they seldom reach a

When the case will admit of it the remedy should be directly introduced into the diseased organ. If the proper agents are suitably prepared and judiciously administered, this treatment will produce the most satisfactory results. This may suffice to indicate our general method. We aim to expel or exercise the life of the flesh by sending the ESSENTIAL SPIRIT OF THE MEDICINE

After them by the shortest way possible. The proper object to be accomplished by the administration of this remedy is to disengage the patient from its true purpose. To the end the restorative agent, in the form of a subtle and yielding vapor—powerful in its effects as it is attended—more lightly as a spiritual presence over the delicate membrane, quieting the nerves and finding its way into and through the minutest air cells, thus reaching the very

SEAT AND CITADEL OF DISEASE.

Among the more important remedial agents of this general class and description, prepared by Dr. Brittan, mention may be made of the Aromatic Volatile Compound.

SPIRIT OF THE PINE,

One of the most cleansing, and strengthening preparations ever applied in the treatment of nasal and pulmonary diseases. This preparation of Pine Tar is used with great success. Also the

CARBOLIC ACID SOLUTION
Combined with balsamic oils, adapted to medical purposes, and used with surprising result to the patient in the process of

Erhine, Bronchial and Pulmonary Inhalation.

In their relations to medicine these substances should be prepared with scientific precision and used with care. The latter preparation can neither go on nor so much as commence while the parts are properly subjected to its action.

The third practice of Dr. Brittan embraces all the agents of a Comprehensive Eclecticism. Concentrated medicines, carefully prepared—with especial reference to the electro-magnetic and chemical effects—are employed whenever they can be beneficially combined with the local and external modes of treatment.

The Doctor's Hydro-Electric Baths, and the Aromatic Medicated and Spirit Vapor Baths, administered where else in this country, are a positive luxury and most important instrumentalities in the cure of both acute and chronic diseases. As a speedy method for equalizing the entire circulation, the warm Electric Bath is superior to all other means hitherto employed by the medical profession.

Dr. Brittan supplies Family Medicine Chests, containing such an assortment of his

Electropathic Remedies
As will enable any one to successfully treat all ordinary cases of illness without the aid of a physician. These Remedies are carefully prepared without the application of heat, put up in Elegant Black Walnut Cases, and are so constructed as to be used by persons who cannot come to Newark may have a course of treatment prescribed and remedies forwarded by express to any part of the country.

BRIEF TESTIMONIALS FROM THE PRESS.

Dr. BRITTAN has evidently studied Man much more thoroughly than do many physicians and chemists of the highest pretensions.—*Home Journal.*

The observations of Dr. BRITTAN contain much curious and intimate physiological knowledge and personal authority.—*Christian Examiner.*

Dr. BRITTAN's operations showing the influence of the will over the nervous system, illustrate his views in the most astonishing manner.—*New York Sunday Dispatch.*

His discoveries have attracted the attention of men of great importance at the healing art.—*Jersey City Telegraph.*

The relief administered by Dr. BRITTAN, even in severe cases, is a very curious fact. To us outsiders it is as great a mystery as the milk in the ocean nut.—*New York Daily Tribune.*

We were present at the experiments of Dr. BRITTAN whose command over the phenomena of life and sensation in his patients, is apparently perfect and accurate, and value as evidence of the influence of mind on matter, and the preponderance of spiritual over bodily power.—*New York Daily Times.*

Dr. BRITTAN has for many years been an attentive student of psychological phenomena, and his views have great currency and value as evidence of the influence of mind on matter, and the preponderance of spiritual over bodily power.—*New York Daily Times.*

Dr. BRITTAN pursued the study of Electricity and Magnetism some thirty years ago, under the instruction of the venerable Professor Steele, of New York, (deceased some years ago) who was distinguished in his day as an electrician, chemist, and mechanical philosopher, and as having been the pupil of Benjamin Franklin.—*Leitner's (Ky.) Journal.*

America has many practical professors of the Magnetic Arts, but Dr. BRITTAN attempts to reduce these processes to systematic and philosophical analysis and refer their phenomena to the scientific laws of physics and psychology. Guaranteed a professional and scientific result of a scientific passion and will, he comes before us with infinitely higher results than what vulgar operators who let their unthinking crowds escape by their ignorance.—*London (Eng.) Saturday Review.*

Office Hours from 8 A.M. to 4 P.M. and from 7 to 9 in the Evening, Fridays Excepted.

Letters calling for a scientific analysis and professional opinion or advice, should inclose \$5, with a lock of the patient's hair; a general description of the facts and symptoms of the disease, if known; mentioning also the sex, age, height, weight and color of the eyes of the patient, &c.

Address as above.

S. B. BRITTAN, M. D.

Advertisements.

AGENTS WANTED EVERYWHERE!

To Circulate our POPULAR WORKS, Specially suited to SALES THROUGH AGENTS.

PLAIN HOME TALK.

A work that should be in every family in the land. 12mo. 24 pages, profusely illustrated. Price, 60 cents. Bound, \$1.25.

THE LOST CITY.

Or Chicago as it was and is.

A book brim full of thrilling interest and startling incidents, profusely illustrated. Orders filled in the order received. Price, elegantly bound, \$1.50.

Wells' Every Man His own Lawyer.

AND UNITED STATES COURT REPORT.

A complete Plainman's Guide for every State in the Union. 12mo. 600 pages. Price \$2.50.

Wells' Illustrated National Hand Book.

A book for everybody. Price, elegantly bound, \$1.50.

All the above are works that meet with rapid sale. Our agents are doing extraordinary well with them. Full descriptive circulars, sent on application, and sample copies of either of the works sent post paid on receipt of price.

We want good live Agents; men who can fully appreciate the merits of the work, and the fact that it meets a universal want. Agents who desire to do good as well as make money.

Address,
WELLS & CO.,
433 Broadway Street, New York.

DR. WILLIS AND PALMER.

213 West 23d Street, New York.
(New York Office of THE PRESENT AGE.)

Claïrvoyant, Homœopathic and Magnetic Physicians.

DR. FRANK L. H. WELLS, Late Professor of Materia Medica in the Women's Medical College of this city, after two years absence from the duties of his profession, has resumed practice as above, and has associated with him a Magnetic Physician of great power.

Dr. WELLS, while in Europe, gave special attention to Cancer and the worst forms of Blood Diseases. Since his return he has made positive and radical cures of Cancers, certificates of which will be mailed to all desiring them.

Dr. WELLS' Clairvoyant Examinations, either from a lock of hair, or simply from the handwriting of the patient stating age and sex, are unrivalled; for he not only brings to his diagnosis the aid of rare clairvoyant perceptions, but also a thorough medical education.

Though making a specialty of Cancers and Blood Diseases, Dr. WELLS is unrivalled in his success with all forms of Curative Nervous Diseases, General Debility, and Impaired Vital Force from whatever cause.

Our remedies are exceedingly concentrated, and can be sent in a letter all over the country.

FRED L. H. WELLS, M. D. F. A. PALMER.

TO THE SUFFERING.

The Rev. WILLIAM H. NORTON, while residing in Brazil as a Missionary, discovered in that land of medicines a remedy for Consumption, Scrofula, Sore Throat, Coughs, Colds, Asthma, and Nervous Weakness. This remedy has cured himself after all other remedies had failed.

Wishing to benefit the suffering, I will send the recipe for preparing and using this remedy to all who desire it FREE OF CHARGE.

Please send an envelope, with your name and address on it.

Address,
REV. WILLIAM H. NORTON,
426 Broadway,
New York City.

A FEW MORE Agents Wanted

FOR THE LIGHT OF THE WORLD

A new religious work of unsurpassed interest, and value. For terms, address, W. FLINT & CO., No. 2 7th Street, Philadelphia, 5 Custom House Place, Chicago, and 176 West 4th St., Cincinnati.

What and Where is the Spirit World?

BY DR. GEORGE A. LATHROP.

No one should fail to send for this Pamphlet, containing thirty-two octavo pages. The question is considered scientifically, by a man well qualified to elucidate the subject, and is the best answer to the inquiry constituting the title of the work. Dealers supplied at the usual discount.

Price 25 cts.

Address,
COL. D. M. FOX,
304 Warren Avenue, Chicago.

New Census and Patent Laws.

A new edition of the Patent Laws, with official rules for proceeding before the Patent Office, etc., including Census for 1870, complete. It shows the population by counties of all the States and Territories, and population of cities of over 10,000 inhabitants. Important to every patentee who has rights to sell. It enables him to calculate the value of territory by the population.

Price, bound, 25 cents. Mailed on receipt of price. Address,
MUNN & CO.,
Publishers SCIENTIFIC AMERICAN,
New York City.

NIXON'S

CELEBRATED

APPLE GINGER!

A Certain Cure for Colds, Croup, in the Stomach, Diarrhoea, Dysentery, and all Afflictions of the Bowels. It creates Appetite, promotes Digestion, strengthens the Stomach, and invigorates the whole system.

Dose:—Half a Wine Glass, Without Water.

Put up by
DAVIS NIXON,
No. 10 Walnut Street, Philadelphia.

The Genuine Article is put up only by DAVIS NIXON.

Thus does our Heavenly Father call us upward; and when he sees that we will not leave the common view for grander scenes, and will not listen to his voice, however beseeching, he makes all dark and drear below, that we may be led to second higher, where the day beams are longer, the view more extended, and the air more purified and pure.

[Continued from First Page.]
ping at the Shetland Islands. Two men wished to cross from one island to another, about four miles distant. The shades of night had begun to come on, and the men were somewhat intoxicated. It seemed a rather dangerous journey for those two men, but they pulled lustily. The darkness came on, and the waves rose with the wind. But gradually as the men came more and more to their consciousness they worked more and more steadily. But they did not reach their destination, and all night long they rowed until almost exhausted. The morning dawned, when lo! they were just where they were when they entered the boat. They had not pulled up their anchor!"

Another illustration was to show how discipline and trial are necessary for the purification of the soul.

"At one time I went into a pottery. I had never been in one before, and as I watched the process of preparing the clay I wondered why the workman so vigorously beat the unformed mass. His heavy strokes fell again and again. I asked him why it was necessary. He replied if there were a single bubble of air left in the clay the ware would be ruined; that he must beat it again and again before he put it on the wheel. Thus it is that in life the process of trial and suffering must prepare the soul for its true work."

In writing down these illustrations of the subject, they seem quite tame and commonplace, but as uttered by Miss Smiley they were full of beauty and grace. But with all our appreciation of her sweet serenity of faith and manner, we could but lament that the hungering, thirsting company before her could not receive a richer feast of spiritual things. It seemed like the binding of lilies about a dead stump, or the planting of wheat in a snow bank. For the theology of Miss Smiley is cold and barren, and even her purity could not beautify it or her earnestness galvanize it into life. But spite of theology, she is a power and could her sweetness be wedded to spiritual truth, what a power the world would have for regeneration.

But we did long to place before the teachers of our faith the knowledge of this wondrous power of love. There was no denunciation or bitterness, but only the spirit of benevolence that would save souls. If, warmed with the fervor of this love, we could send forth women to teach and to preach, and give to them beside the spiritual faith that blessed the early church, we should soon see the towers of that temple that shall be built unto God, and feel the communion of that church that shall be to all nations. For the field is white to the harvest, and there are thousands of hungry and thirsty souls.

A friend told us a few days since of a minister who came on exchange to a congregation in Troy, and preached this truth that ministering spirits do come to earth and surround the faithful. There was such hushed silence in the church that to use the words of a listener, "you could hear a pin drop," and the testimony of all was that the preacher was most eloquent and preached such a sermon as was never before heard in that church. Does not this prove how the words of life are received by the multitude, and how a few crumbs of spiritual truth are a rich feast to the starved souls of a loveless theology?

Oh! when we shall see true love wedded to philosophy, making a Religion of the head and heart, then we shall see the golden era of spiritual life inaugurated on this earth, until it seems, in the words of the child's hymn, "an Eden like to Heaven above."

THE NEW YORK SUN'S SENSATION: EXPOSURE OF DR. SLADE.

The Sun of Feb. 22, has an article three columns and more in length written in the highest sensational style of that highly sensational journal, accusing Dr. Slade of fraud and imposition upon the public for the base purpose of swindling people out of their money. The article is vitiated throughout by an intense personal animosity on the part of the writer against Dr. Slade, absolutely vindictive in its character, conveying to the candid reader the impression that the real motive of the writer is not that the truth should be made manifest and a fraud exposed, but the gratification of some personal spite.

At least a column and a half of the

article is devoted to inferences and assertions without the least shadow of proof of any sort, bitterly reflecting upon the character of both Mr. Simmons and Dr. Slade. For instance, the assertions concerning the workings of Slade's mind while at Moravia witnessing the phenomena that occur at the house of Mr. Keeler, are mere inferences; they are baseless assertions, for even granting for a moment that Dr. Slade is the consummate impostor that the writer in the Sun would have us believe, he is not such a consummate fool that he would confide to any one all the mental processes by which he arrived at the conviction that the Moravia manifestations were a fraud, and that he could successfully palm off the same fraud upon a New York public. Then again, if he discovered the whole secret while at Moravia, why did he urge Mary Andrews to leave the sphere of her labors there and come to New York, the field of his intended operations, and where, if he be the character represented in the columns of the Sun, he certainly would prefer to reign supreme without a rival to sharing the honors or the emoluments.

And this is a fair illustration of the whole article. Let any one read the Sun article carefully in connection with the two articles published in this journal descriptive of the experiences of two evenings with Dr. Slade by the writer of this, and say if the latter experiences do not contradict most conclusively many of the assertions of the Sun writer.

Again and again has the question been propounded to us in a most exultant tone: "Well, what do you think of Dr. Slade now?" and as often have we replied: "What we think of Dr. Slade is of but little consequence, but what we know is that it will take a great many articles like that in the Sun to convince us, or the scores of keen, shrewd, closely observing men of all professions who have again and again investigated these phenomena in his presence, that we ourselves are consummate idiots."

We rejoice to see that the press of the country takes very much the same view of this affair. Dr. Slade had an engagement to go to Hartford the 24th and 25th of February. He met his engagement like a man, not like a convicted impostor. He advertised his seances in the Hartford papers, in which he branded the Sun expose as a tissue of falsehoods and invited the people to investigate his mediumship and determine for themselves. The Hartford Courant, which has never been very friendly to mediums, published the following in its issue of the 26th.

THE MEDIUM, DR. SLADE.

Dr. Slade, the well known Spiritual medium of New York, arrived in town on Friday night and occupied rooms at the Allyn House during Saturday and Sunday, and received many callers. He excels all mediums who have visited Hartford in the single manifestation of writing upon a slate. Any slate, whether furnished by himself or by one visiting him, is placed under and upon a table, with a small piece of pencil upon it, and writing is obtained, the sound of the pencil moving being distinctly heard, the doctor meantime having one or both hands upon the table. Writing occurs when the spectators hold the slate. There does not appear to be a possible chance for deception; the "manifestation" being such that the most persistent skeptic must admit it. The explanation of it is another matter—whether it is the work of spirits or not—and that the doctor does not undertake to decide. Some of the visitors described what were to them very wonderful manifestations, aside from the writing, such as seeing "spirit heads," having watches and handkerchiefs removed, etc. Altogether the phenomena, as shown in the presence of Dr. Slade, must be looked upon as very wonderful, and, indeed, marvelous, until a philosophical explanation can be furnished if that is a possible thing to do.

It is here evident that Dr. Slade, in Hartford, right in the teeth of the Sun expose, with everybody's senses sharpened, by the perusal of that, to a keen appreciation of any attempt at fraud, nevertheless profoundly impressed skeptics with the genuineness of his phenomena. We close our allusion to the famous expose with the remark that here in New York it is quite generally believed that the inspiring geniuses of it are a vindictive woman and a jealous medium. But the truth will triumph.

Sentiments of friendship which flow from the heart, cannot be frozen in adversity.

A NEW HOPE FOR THE ADVENTISTS.

Our Second Advent friends can again take heart of hope that the final catastrophe is close at hand, for the famous Professor Plantamour, professor of astronomy at Geneva, has made the discovery that a new comet, larger than any hitherto known, is, with incredible speed, rushing directly toward our planet earth, and will come into collision with it on the 12th of next August. It will give warning of its close proximity to us by an advance season of terrific heat. Nothing can save us from being knocked into pie, if this erratic traveler hits us. Fortunately the learned professor leaves an open door of escape by means of which, in case we are not knocked into an "eternal smash," he will escape the charge of being a false prophet. By a deflection, not now to be prognosticated, produced by the comet impinging on the attractive scope of some other heavenly body, we may be permitted to swing in space awhile longer and pursue our various callings as inhabitants of this mundane sphere, otherwise we must inevitably go to smash.

It is said that this startling prediction corresponds with one of the celebrated Dr. Cumming's alarming prophecies. If so, between science and religion, acting for once in accord, we may get our affairs settled up in double quick time. But as is usual in such predictions there is an "if" in the way that covers a broad track in which his cometship may swing his fiery tail *ad libitum* without disturbing our equilibrium, and we are much inclined to think that he will "impinge" somewhere before reaching us.

GOOD WORDS BY ROBERT COLLYER.

The Rev. Robert Collyer, of Chicago, called out a crowd to hear him speak in the Church of the Messiah, on Sunday, Feb. 18th. He addressed himself to the Unitarians, and with an honesty that was better than any sermon, said he had preached the same discourse to his own people. The central idea of his sermon was that truth would always call about itself at first a few adherents, that must ever be the pioneers, like the settlers on the frontiers of a country, and that smallness of numbers was no cause of discouragement. His text, "Fear not, little flock," expressed the condition of truth, to be held ever as God's declaration of right. We caught a few of his golden sentences to be remembered as the daisies are remembered in a green field, or as a pure crystal on the gleaming shore. "That which was so full of precious certainty in the past must be full of precious certainty in the present." "Where there is most loyalty to conscience there you will find only a little flock." "The continent of God's truth is a free country." "In all countries, and in all times, there will be men and women who want to be free, who don't want a creed but a religious life; who don't care for those like-minded as for those like-hearted."

CORRECTION.—The Banner of Light of last week in quoting our remarks concerning the Gordon affair, gives the credit of them to Mrs. A. M. Middlebrook. We should be sorry to have this talented lady made responsible for any of our random jottings made on railcars and steamboats which is where we have to do the most of our writing. A little closer observation would have revealed the fact that these "Jottings by the Wayside" were editorial, and that the subject of the first jotting was Mrs. Middlebrook whom we had the pleasure of meeting in the cars on route to Hartford.

No virtue surpasses that of veracity. It is by truth alone that men attain to the highest mansions of bliss. Men faithful to the truth, however much they may seek supreme happiness, will not obtain it, even though they offer a thousand sacrifices. There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature.—Vedas of the Hindoos.

Are we not traitors to great truths, when we suppress the utterance of them, and let the opposite errors pass unrebuked?—Channing.

The Present Age.

A Weekly Journal.

Devoted to Religious, Political and Social Reforms, Public Literature and General Intelligence.

COL. D. M. FOX, - - EDITOR.

Associate Editors: DR. F. L. H. WILLIS, E. S. WHEELER.

W. F. JAMIESON, Corresponding Editor.

All Communications pertaining to the Editorial and Business Department, should be addressed: COL. D. M. FOX, 354 Warren Avenue, Chicago.

RELIGION. SUPERSTITION. "THAT EDITORIAL."

For a better understanding of what we shall say of the subject to which the above captions have reference, our readers will refer to the PRESENT AGE dated Feb. 17th, in which our leading thoughts were given under the title of "Our Present Work." A careful reading of the article will prepare the reader to properly consider the criticism upon it by W. F. Jamieson that appears in this number, entitled "That Editorial." Again: our kind readers will call to mind the letter published in our last from A. H. Hathaway, of Lawton, Mich., and our comments thereon. Our Lawton correspondent asked us to give the views of Spiritualists upon two subjects: the relation of Spiritualism to Christianity, and Religion. To the subject of first inquiry we responded last week, as fully as our space would admit, promising to answer the second in the present number. In the meantime, the criticism from our corresponding editor relating to the same subject, having been received, we embody our thoughts in answer to both, in one article.

Were it not for the inquiry from our friend Hathaway, we should publish the criticism of Brother Jamieson without comment, leaving the views of each to the calm judgment of our intelligent readers, but as the religious question was but briefly alluded to in the editorial to which reference is first made, we desire to more fully elucidate our own sentiments upon the subject. Brother Jamieson in the view he has presented, represents a class of Spiritualists, we believe not so large a moiety as in the past, and we doubt not the number will be still less when the two classes shall more carefully compare views, and come to an understanding of terms. Had we at the time supposed our keen, but truth loving brother would make our remarks the subject of criticism, we should probably have been a little more guarded in our use of terms, but, while desiring no controversy, except so far as may be necessary to clearly give the opinions of each, we must say that we would not if we could, detract from any statement contained in "that editorial."

From Brother Jamieson's assertion that "religion belongs to the misty realm of faith, to the vague, the unknown," we most emphatically dissent. No, we are not ready to yield our claim to the proper use and development of the noblest faculty of the human soul, as expressed through that portion of the brain possessed by man, and which distinguishes him from the mere animal below him. The main difficulty, as it seems to us is in using the words *religion* and *superstition* as synonymous. The word "religion," in its best sense, is generally used to represent that class of truths which relate exclusively to the invisible or spiritual world, and which, from their naturally elevated character, command the profound veneration of all exalted minds. It is true the highest conceptions of the lower tribes of men have been comparatively gross. We should however distinguish between those minds which naturally grow up into religious truth, and those who are made the dupes of religious teachers, designing men. Herein we find superstition, misnamed religion, occasioning great injury to the world, but every expression of the religious sentiment, be it Mohammedan, Christian, or Pagan, has a modicum of truth. We now proceed to give the expressions of Brother Jamieson, next, certain definitions by Webster followed by the opinions of several eminent minds of times past and present.

Religion is injurious to the human race. Spiritualism is antagonistic to religious culture. — W. F. Jamieson. RELIGION. The recognition of God as an object of worship, love and obedience; right feelings toward God as rightly apprehended; piety. Religion as distinguished from Theology, is subjective, designating the feelings and acts of men which relate to God; while theology is objective, and denotes those ideas of God which man entertains respecting the God whom he worships, especially his scientific and systematic views of God. As distinguished from morality, religion denotes the influences and motives to human duty which are found in the character and will of God, while morality describes the duties to man, to which true religion always influences. Religion is a high sense of moral obligation and spirit of reverence or worship which affects the heart of man with respect to the Deity.—Webster. Let us with caution indulge the supposition that morality can be maintained without religion.—Washington. Religion will attend you as a pleasant and useful companion in every proper place, and every temperate occupation in life.—Buckminster. We, therefore, have the reputation of being opposed to churches, which many deem equivalent to being opposed to "religion." I have no acquaintance with any sincere spiritual-minded man or woman who wishes to destroy pure and undefiled religion. Excepting those who make a great mistake in their conceptions of the ordinary meaning of words, I know not one individual in spirituality who supposes that when he is opposing the mythological theologies of the churches he is necessarily thereby opposing religion. They are no more opposed to true spiritual religion, which is immortalized in the human soul, than they are opposed to the fragrance of flowers.—Andrew Jackson Davis. The above quotations clearly indicate the line of our thought, and yet to make our idea clear to our reader we desire here to give the definition of our standard lexicographer upon the word *superstition*.

SUPERSTITION. An ignorant or irrational worship of the Supreme Deity; excessive exactness or rigor in religious opinions or practices; extreme and unnecessary scruples in the observance of religious rites not commanded, or of points of minor importance.

Religion does not repress, but intensates and glorifies humanity. It never closes, but only widens and deepens immeasurably, the channels of all worthy human feelings. It incarnates the life of God. It brings angels to succor us in all our efforts to assist the inner spirit to more truly express itself through the higher organs of the brain. It is a beautiful truth that all the material universe ministers to our material necessities. It is also a truth that all the forms and forces of nature combine together to instruct, unfold, elevate, and harmonize the spiritual form, faculties and life. Man belongs to two orders of being. As before intimated he is the connecting link between the material and the spiritual universe. To bring the lower into harmony with the higher, to enable the soul to harmoniously express itself, is the idea we intended to convey by the term "religious culture."

With this understanding of the phrase "religion" and "religious culture," we trust the majority of our readers will more fully understand our sentiments as partially expressed in "that editorial," and are prepared to properly discriminate between religion and superstition. We believe Spiritualism to be a religion, and that the world has been preparing, ever since the revival of the arts in the Middle Ages, for this grand epoch—the advent of true religion, or rather, when we should have a higher expression of it through humanity. Science has continually unfolded her astonishing revelations. The heart of the race has gradually expanded until its pulsations beat with the sublime emotions of universal brotherhood.

But, the length to which our remarks have grown, admonish us that we must leave the subject, and the thoughts we have given, to the consideration of our readers, perhaps to be resumed another time. We cannot close, however, without adding the following, by A. J. Davis, so appropos to our subject: It is the religious sentiment that enables the mind to rightly perceive and thoroughly enjoy the exquisite harmony existing between odors, sounds, and colors—to admire their devotional arrangement and appropriateness in the order of Nature, and to justly perceive their adaptation to human requirements. It is the aspiring and venerating element that enables the mind to say, with conscious assurance of truth, that the same principle which creates two atoms, and produces right everywhere in the physical world, creates the religion of the soul.

Religion teaches man to love and judge between right and wrong, and size happiness. It teaches him to lofty mount, the flowered valley, the forest, and the fragrant meadow, is the principle of righteousness, governs in harmonious concert, the matter and the world of mind, the moral and just relationship existing between all men, spirits, worlds and the Deity. In a word, Universal Justice. Religion, then, is an integral element, naturally established in the human mind, an associative faculty or element, which opens into a variety of manifestations, according to the favorableness or unfavorableness of the circumstances by which mind is surrounded and influenced. Probably the phenomena of Spiritualism have never presented themselves so conspicuously as at this time that they have existed, to a greater extent, in all previous ages, is undeniable. Although these phenomena, and ordinances now in use, no importance in reforming and men happier; yet wisdom, continued use, as safeguards against greater misfortune—religious superstition.

Shall Spiritualists vote? Shakers do not, Abolitionists do, and Quakers do, and deem at the ballot; shall Spiritualists follow their example, and to have anything to do with things of this (political)? Mrs. Victoria C. Woodhull has effort to make the ballot-box, thing more than the gambling of speculating demagogues, advises all Spiritualists to allow aspirations of their Spiritualism come manifest in their political as well as their commercial, social and religious action. She urges to use their great numerical power in general reform, and invites to end their adherence to the equal rights. This, finding favor with afflicted Mr. Hudson Tuttle, an "unspeakable sorrow," and out his protest, in the *Banner of Light* of Feb. 24th. Spirit Mr. Tuttle informs us, has no "distinctive principles" at all, as he incurred there have been "twenty-five of vain endeavor to gather distinctive principles on to form a spiritual organization." In fact is, the principles of Spiritualism are distinctive as those of a tem, and having been codified form, were presented as the American Association of Spiritualists. Mr. Tuttle can find "Hayward's Book of All Religions as well as in other organizations other books—"The Debatability for instance. The reason for this has been no more effective, is that certain points opposed to all combined effort all expressed harmony of the discouragement others by their factionsness. Very loosely Mr. Tuttle would be as reprehensible Spiritualism into the government Christ, and he is quite sincere Spiritualists who propose to Spiritualists, upon principle, oppose the corruption of thestitution in the interests of astical sectarianism. This reflection Mr. Tuttle mistakes. The two suggestions are not at all alike, as he ought to see. No one proposes to carry out of the fact of immortality the constitution; nobody "Nature's Divine Revelation." "The Arcana of Spiritualism" made "the ethical foundation law," or that "the spiritual ruler of nations," by virtue ofstitutional amendment! This only be a parallel to the position of the Christian bigots, who recognition of their God, as theator of nations, their Jesus, deemer and President, and Bible as the ethical foundation law! How much "Christianity" much Spiritualism, how much principle of any sort, is "put in government," no one can more the better. But the is to amending the constitution interests of sectarianism. The Christian would be a perjurer if he failed to be

in politics by his Christian sentiments and convictions, and while the Spiritualist should vote in accordance with the principles of his philosophy, he is not reduced to the questions of immortality and spirit communion, on which to exercise his political sagacity, as Mr. Tuttle declares. The charge that the Spiritualists who vote as *Spiritualists*, are as wrong as those sectarians who seek to corrupt and ecclesiastize the constitution, is an impertinence.

To Mr. Tuttle, Spiritualism is resolved into the fact of spirit communion, and he cannot see what it has to do with woman's rights, or any of the "horde of reforms." Merely as a fact, Spiritualism could have little need of ballots; but while Mr. Tuttle admits there is a "dependent philosophy of spirit life," nothing of it all, to his mind, has to do with anything practical in the external.

"Their voices come down sweet as strains of delicious music, and exalt and purify our souls out of the slough and mire of egotism and vanity. They are heard not in the busy mart of trade, in the din of the assembly, in the contention of the world. The antagonism of strife, the heat of party, the agitation of factions silence their lips."

Dear brethren! let us forswear business, let us keep out of assemblies, let us shun discussion, and oh! let us put an end to agitation, especially of social questions. Let us retire to rural premises, and "sit for development." What absurdities! Mr. Tuttle may rhapsodize and poetize, but he sees too little perhaps of active life, to be sure of the truth of his assertions. The fact is, that where human life is most intense and active, where thought is quick and aspiration earnest even in the thickest of the fight, there spirit voices are heard clearly, and they counsel progress, and inspire to action and agitation. There are some who wish to accept the facts of Spiritualism, but never to draw an inference from them. They would accept only so much as will leave them with no new principles, no new motives to action. This is very safe apparently, but we do not wonder those are called cowards who thus shirk the obligations their increased knowledge imposes upon them.

Sometime ago Mr. Tuttle advised Spiritualists to abandon the support of lecturers and meetings; and now we must not take Spiritualism into politics; don't make it "one of a horde of reforms" united in an "overslaugh" on existing institutions, he pleads. "If bravery consists in scorning usage and trampling on the wisdom of the past, I am a coward," says he. And yet in his book, Mr. Tuttle told us as in an axiom, "The older an idea (institution?) is, the greater the probability of its being false." We do not propose to trample on wisdom old or new, and yet we find that politics are not the rightful monopoly of demagogues, and know that we can do good by aiding, not the fact of Spiritualism, but the reforms predicated upon it, by our vote.

THE TWENTY-FOURTH ANNIVERSARY.

Two weeks since we announced that arrangements were being made by the Spiritualists of Waukegan for celebrating the coming anniversary. We are now authorized by the committee of arrangements to say that Searls' Hall has been designated as the place of meeting, and that the first session, for opening exercises, will be held Friday evening, March 29th. It is hoped that all from a distance will, if possible, be present on the first evening, it being the intention of the committee to devote the greater part of the time to forming acquaintance and social intercourse. The following named speakers have been heard from and will be present: Prof. E. Whipple, W. F. Jamieson, Susie M. Johnson, Nettie M. Pease, and Lyman C. Howe. Others are expected. Sub-committees have been appointed for decorating and illuminating the hall. Saturday morning the convention will be organized by the appointment of its officers and several committees. It is designed, unless the convention otherwise orders, to have public lectures forenoon, afternoon and evening, Saturday and Sunday, conference and business meetings in the intervals. This convention was at first intended for Lake

County only, but the committee extend an invitation to all, far and near, to come and participate with them in the exercises of the occasion, which they hope to make exceedingly interesting. Sunday the 31st, being anniversary day, on that evening the hall will be illuminated and the exercises no doubt have more particular reference to the event commemorated. A committee on entertainment has been appointed, and as far as possible, visiting friends will be entertained. As it is probable that all who come cannot be entertained at private houses, arrangements have been made with the hotels to provide for those who desire at a reduced price from usual rates. The lowest rate seventy-five cents per day, and the highest two dollars. This meeting will afford an opportunity for the Spiritualists of Lake County and the surrounding country to become acquainted with each other, and perhaps prepare the way for co-operation in the employment of speakers and disseminating the teachings of Spiritualism so little understood by the public at large and so greatly misrepresented by its opponents. For further particulars, address either of the following gentlemen, constituting the committee: F. H. Porter, Eli Gage, Wm. Livesey, L. Hinkston, S. B. Pierce. Will Waukegan and Kenosha papers, also *Religio Philosophical Journal*, please copy.

Editorial Notes.

MICHIGAN WOMAN SUFFRAGE ASSOCIATION.—On our fifth page will be found the call for the annual meeting of the above association, appointed to be held in Kalamazoo, Thursday, 14th. The language of the call indicates that the friends of this movement in the peninsula state mean work. We hope all "entangling alliances" will be avoided. These in all the states where tried, have proved detrimental to the cause. We call to mind the contest two years ago in Battle Creek when Mrs. Livermore exerted all her powers to induce the woman suffragists of Michigan to ally themselves to the "American Association." It may be anticipated that the contest will be renewed, we hope with no better success. There has never been a reform movement without its radical and conservative wings. Let us backward steps be taken; remember the radicals in the end always triumph.

The press of the country are treating our lecturers and cause with much more respect than in former years. The *New Era* of Morenci, Mich., edited by E. D. Allen, contains the following notice of our corresponding editor:

W. F. Jamieson, of Chicago has been delivering a course of lectures on Spiritualism at Liberal Hall in this village during the past week. He gave the usual exposition of views entertained by that persuasion, and the lectures were very generally attended by that people. His last lecture was on Temperance. The exercises last Sunday were rendered more than usually interesting to the younger portion of the audience, by the marriage of Mr. Bainbridge C. Brink, of Gorham, to Miss Mattie L. Rounds of Medina. We learn that the ceremony was in accordance with the views of the speaker on matrimony. Mr. Jamieson is quite a fluent speaker, and seems to be well posted on the topics of his discourses.

In accounts received from Louisville, Ky., we are glad to learn that our worthy associate, E. S. WHEELER, was listened to with deep interest by large audiences, and that our cause is prosperous in that city. We judge from extracts in the city papers and from what we learn from other sources, that the city of Memphis, Tenn., will prove no exception to the general acceptability of Mr. Wheeler as a speaker, and it is probable he will be retained there for a longer time than the month of February, the time for which he had been engaged. To give our readers an idea of the tone of the secular press of that city we give the following extract from the *Tablet*.

SPIRITUALISM IN MEMPHIS.—MR. WHEELER, THE NEW ARRIVAL.

It is astonishing how this belief grows in our city. We went to Assembly Hall last Sunday; it was well filled. We saw many of our best and most intelligent citizens there, and were told they are regular attendants. We understand movements are on foot for building a church consecrated to this new religion. True or not true, its advocates are very earnest and devoted.

They claim it is the Religion of Progress. Mr. Wheeler is a very able lecturer; we never listened to any speaker with more interest. It is worth while to hear him to understand the principles of his faith. After concluding his lecture in the evening, he asked the audience to select any subject upon which he would deliver an impromptu poem. Four subjects were proposed. "The true resurrection," "The immortality of the soul," "The new life," and "The future social and political status of woman, as compared with the past and present." Mr. Wheeler himself would make no choice between these four. The vote of the audience was taken, and given in favor of the last. Mr. Wheeler then, without the least hesitation, declaimed an impromptu poem, going way back to the ages of woman's slavery and way forward to the ages of her greatness and purity.

In all cases, subscribers, in remitting payment for the *PRESENT AGE*, will state whether they desire *Woodhull and Claflin's Weekly*. If not specially ordered, it will not be sent.

A PRAYER FOR HELP.

BY NETTIE M. PEARSE.

Come to me, beautiful spirit,
Return to my heart again;
Long have I waited thy presence;
Must I wait and watch in vain?
Come to me, beautiful spirit;
Oh! come to my heart, I pray;
The shadows are dark around me,
Why dost thou still delay?
What have I done to grieve thee,
To bar thy soul from mine?
Did the madness of my earth life
Cast thy shadows over thine?
Come to me, beautiful spirit,
Thy love is my only trust,
All else that life hath proffered
Hath proved itself but dust.
Come to me, beautiful spirit,
And help me to live the right,
For the shadows are all around me
And the way as dark as night.

Corresponding Editor.

W. F. JAMIESON.

THAT EDITORIAL.

"Some Spiritualists, and not a few of our speakers, if we may judge by their efforts, seem to think that our main efforts should be directed to the overthrow of the Bible and orthodoxy."—Editorial.

"Our Present Work."—*PRESENT AGE*. With cap in hand and in reverent attitude, your "Corresponding Editor" presumes to gently intimate—that is, he merely wishes to say—barely hints—in other words suggests—that the Editor of the *PRESENT AGE* is slightly mistaken—just a trifle, "you know." We Spiritualists, and especially lecturers, have been charged by our opponents with a desire to "overthrow" the Bible. Why, I do not know of one of them who would overthrow even a "short catechism," unless pointing out its errors is overthrowing it. If that is the sense in which the word "overthrow" is used I respectfully submit that all books and all religions which contain errors deserve such a fate. Says the editor, in editorial referred to:

"We admit that there are localities where this work yet seems pre-eminently necessary."

Very good. Now, where are the localities? Evidently wherever the Bible and orthodoxy still hold dominion. Then, there are not many localities where the "overthrow of the Bible and orthodoxy" is not yet "pre-eminently necessary," are there? If many of our speakers have made it a "main" effort to demolish orthodoxy, their work is confessedly a necessary one. But nearly all the speakers, with whom I have an acquaintance, have devoted their energies, mainly, to pointing out the truths of "nature's close-lettered pages." Incidentally orthodoxy has been analyzed and found wanting. The "main efforts" of a geologist may not be to show that the Mosaic cosmogony is wrong, but geological science proves that a literal six days creation is incompatible with the facts of nature. The geologist, who has no mere theory to sustain, is an iconoclast in spite of himself. So is the Spiritualist.

"But the world needs now, not so much logical proof that the orthodox system is wrong, as the positive evidence that something else is right."—Editorial.

Suppose the whole world had proof that "the orthodox system is wrong," would the world still cling to it? If so, that is equivalent to saying people will stick to a lie knowing it to be a lie.

"It will not renounce its old faith and practice without the surety of something else that is helpful to lay hold of, to cling to."—Editorial.

If I say that the world will renounce its old faith and practice when proven to be false, I pay a compliment to the world. Does the world deserve the compliment? There are tens of thousands of materialists, men and women who have not a vestige of proof (so they say) of an individualized life beyond this, who have renounced the old faith, and have not yet received any assurance that when a man dies he shall live again. They have no "religion of affirmation and negationists." They do not claim to know much, if anything, about a future immortal existence. They are thoroughly convinced that whatever may be true, orthodoxy is false. Hence, they are valiant workers who believe,

"A lie is a lie, and deserves no respect,
But merciless judgment, and speedy conviction."

building of truth. This language implies that errors may be overturned without establishing truth. This must be the author's meaning, for the declaration is also made that errors will not be renounced unless a guarantee is given that there will be "something else" "to lay hold of, to cling to." From that view I must dissent. Error cannot be overturned without the upbuilding of truth. Truth cannot be established without the destruction of error. I have so much faith in human nature that I believe if ninety-nine out of one hundred orthodox Christians can have "logical proof" that their religion is erroneous they will abandon it. Indeed, it is not a voluntary act with them, any more than belief is voluntary.

I am one of those who do think Spiritualism is antagonistic to "religious culture." The thousand various religions have overlaid that business already. My careful thinking for the past year upon this subject has brought me to the welcome conclusion that modern Spiritualism is not a religion! Science is a more fitting name by which to designate it. If it is not a science, it is nothing. Religion appropriately belongs to the misty realm of faith, to the vague, to the unknown. "Science" means that which is known, the demonstrable, the certain. Let us choose the word which will best represent our thought. The whole history of "religious culture" shows it to be the cultivation of the notions plant, superstition. In my opinion it would be as consistent to call astronomy a "religion," or geology, or chemistry, as to call Spiritualism a religion. I believe the strict definition of the word "religion" will bear me out in this position.

"If the entire mission of Spiritualism is to show that card-playing and dancing are right"—Editorial.

Is not that a strange man? I never saw a Spiritualist who believed that his "entire" mission is to show that a game of cards and the graceful act of dancing are right. Religion has always been jealous of everything on earth which is more attractive than itself. It has tried hard to crush out the demand of human nature for amusement. Pleasure itself, has been used as a synonym for sin. But in these latter days religion has been obliged to give up the unequal contest, and adopt various kinds of amusement in order to retain its hold a little longer.

"If our speakers will cease making the whole theme of their discourse a tirade against the churches"—Editorial.

I never have been acquainted with any Spiritualist lecturer who makes the "whole theme" of discourse a tirade against churches. Lecturers, as a body, are reformers. They devote considerable time to the cause of woman's rights, labor reform, temperance, etc., etc. For any lecturer to devote his whole discourse against the churches would be a too great waste of valuable time. It would seem too much like firing a hundred-pounder to kill a pole-cat. The churches have no claim upon us any more than Mohammedanism or Mormonism. I have not the least friendship for them, and no compromise to make with them, and will be my own judge as to how much powder I will use in battering down their walls, and toppling over their humanity-insulting steeples. I believe these churches are a curse to the world, and I propose never to show them the least favor. To the clergy who keep them up I am an uncompromising foe. I do not hate the men as men, but I do as clergy-men. The churches are enemies to this Jefferson-Paine—Infidel government, and are seeking to overthrow it. If that were their only crime it is enough to make me their bitter, unrelenting foe. If we, as Spiritualists, cannot maintain societies unless we say less against the churches, I hope not another society will be born, and those we have will speedily die. I opine we do not want organic prosperity at the expense of individual freedom. I do not think Spiritualists can organize as a religious body. There will be unions among them for the accomplishment of special and general reforms in social and political life, and the people will discover that there is no need for churches. Spiritualists get along better without them than when they were in full communion with them. If even a million Spiritualists are better and do better without them, then, would not the same blessings accrue to other millions? This government is acknowledged by Christians to be an infidel one. I rejoice that it is. It is far superior to any Christian government. It is so liberal that it has warned into life forty thousand clerical serpents who are ready to sting their protector to death. An infidel or no-religion government is the only kind that is safe and that can afford to be just to all.

W. F. J.

AGUSTA, MICH., Feb. 21.

OBITUARY.

Crossed to "the Evergreen Shore" in Kalamazoo, January 14th, 1872, Eugene S., son of the late Jesse R. Brown, of Breeds, ville, in his seventeenth year.

A constitution sapped by a life-long catarrh was an easy prey for a bronchial cough to rapidly open the portal for his spirit's exit.

The question often is asked: "What are the uses of Spiritualism?" Take the investigator to the bedside of a believer, conscious of his changing condition, and he will there see the glorious beauty of the religion of Spiritualism, and in the fearless hope, one of its uses to humanity. Eugene, though only sixteen, was so devoted a Spiritualist, that it saddened him to see a friend mourning, "as though without hope," and with ability and zeal, apparently beyond his years, would explain and demonstrate with facts the immortality and communion of friends gone before. After a severe

choking spasm, his loving, anxious mother said, "Genie, what does this mean?" "Mother," he replied, "it means death." "I know I am young to die and life is sweet, but I know no fear; only to leave you, mother, and Erle and Eddie alone, saddens me, but I have as many more to go to; father and brother, sister and friends, I know are waiting to receive me."

Calmly he saw and talked to all his friends at home, sending them his "good-byes," confident of again wishing them a happy "good morning." Conscious, though almost speechless, the same blessed assurance sustained him when calmly saying "good-bye" to mother, aunt and friends. His remains were taken from Kalamazoo (where he had been for medical attendance) to his home in Breedsville.

The funeral services were conducted sympathetically and beautifully by Bro. J. P. Averil, making death beautiful with the assurance that it was to us a "hopeful sorrow."

SADIE E. WETBURN.

Lines.

On the death of Charles H. Gilest, who died at Camp Butler, Springfield, Illinois, April 5th, 1864. Aged 19 years, 8 months and 13 days.

Rest, while the soft sighing winds of the Summer
Tell thee, thy friends still remember and love
Thee.
Thine was a life that for Freedom was given,
Though 'twas not lost mid artillery's rattle,
Thy name is as bright on the record of Heaven
As those of the heroes who perished in battle.
Only a youth, but too manly to falter,
Tender and brave, but as brave as a lion,
Thy dear life was laid upon Freedom's fair altar.
She accepted the sacrifice; those artful men,
Said was the heart of thy fond loving mother,
When she knew in the hospital ward thou wert
Lying,
Tears filled the eyes of thy grief-stricken brother,
When he stood by thy bed-side and saw thou wert
Dying.
But rest, noble soldier, and sweetly thy slumber,
The flag that you loved shall wave over the sod,
Thou art live in our memory as one of the number,
Who died for the Union, for Freedom, and God.
Waukegan, Illinois.
ANNA E. HAYES.

Notices of Meetings.

MICHIGAN STATE WOMAN'S SUFFRAGE ASSOCIATION.

By order of the Executive Committee, the annual Convention of this Association will be held at Kalamazoo, at 10 o'clock A. M., Thursday, March 14th, 1872.

The Convention is called mainly for the transaction of business, and to inaugurate an active campaign to promote the interests of the cause in this State.

All citizens of Michigan who are in sympathy with this movement are invited to attend.

Local Associations throughout the State are urged to send a full delegation as an important initial step toward the active home work now contemplated.

MRS. SUELL LAWRENCE.

Railroads.

Winter Arrangement.

DETROIT & MILWAUKEE RAILROAD.

Trains leave Brush street Depot (Detroit time) as follows:
Express at 8:40 A. M. for Saginaw and Bay City.
Mail at 10:15 A. M. for Grand Rapids and Grand Haven.
A. M. train at 4:15 P. M. for Saginaw, Bay City and Benton.
Night Express, 10:40 P. M. for Grand Haven and Grand Rapids.
Saginaw Mixed 11:30 P. M. Sleeping Car for Saginaw.
D. & M. Offices, 1872. Gen'l Supt.

MICHIGAN CENTRAL & GREAT WESTERN RAILWAY.

Depot—Foot of Twenty-second Street. Ticket office, 75 Canal Street, corner Madison.

LEAVE. ARRIVE.
Mail (via main and air line). 6:13 A. M. 8:57 P. M.
Fast New York Express. 6:13 A. M. 7:47 P. M.
Jackson Avenue (daily). 6:38 A. M. 10:22 A. M.
At Ex. (daily) via Air Line. 6:28 P. M. 7:17 A. M.
Night Express. 9:13 P. M. 6:17 A. M.

† Saturday excepted. † Sunday excepted. † Monday excepted.
HENRY C. WENTWORTH,
General Passenger Agent.

ILLINOIS CENTRAL.

On and after Nov. 12th, 1871, and until further notice, passenger trains will leave and arrive at Depot foot of Twenty-second Street, as follows:

St. Louis Express. 9:30 A. M. 8:30 P. M.
St. Louis Fast Line. 7:10 P. M. 7:10 A. M.
St. Louis Mail. 6:30 A. M. 8:30 P. M.
St. Louis Accommodation. 6:30 P. M. 7:10 A. M.
St. Louis & Springfield Night. 6:30 P. M. 7:10 A. M.
St. Louis & Springfield Light. 6:30 P. M. 7:10 A. M.
St. Louis & Springfield Day. 6:30 P. M. 7:10 A. M.
St. Louis & Springfield Night. 6:30 P. M. 7:10 A. M.
St. Louis & Springfield Light. 6:30 P. M. 7:10 A. M.
St. Louis & Springfield Day. 6:30 P. M. 7:10 A. M.

† Sunday excepted. † Saturday excepted. † Monday excepted.

CHICAGO & ALTON RAILROAD—CHICAGO, ALTON & ST. LOUIS THROUGH LINE & LOUISIANA, MO., NEW SHORT ROUTE BETWEEN CHICAGO & KANSAS CITY.

Union Depot, West Side, near Madison St. Bridge.

St. Louis & Springfield Ex. via Main Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.
St. Louis & Springfield Ex. via Air Line. 9:15 A. M. 8:30 P. M.

The Present Age.

A Weekly Journal.

Devoted to Religious, Political and Social Reform, Faith Literature and General Intelligence.

An Independent Critic on all Popular Movements.

COL. D. M. FOX, EDITOR.

364 WARREN AVENUE, CHICAGO.

Associate Editors:

DR. F. L. H. WILLIS, at N. Y. Office, 213 West 24th Street.

E. S. WHEELER, No. 6 Gloucester Place, Boston.

Woman's Department,

MRS. NETTIE M. PEARSE, EDITOR.

The Home Circle,

ANNIE DENTON CRIDGE, EDITOR.

W. F. JAMIESON, Corresponding Editor.

Terms of Subscription:

ONE YEAR, \$3.00

SIX MONTHS, \$1.50

THREE MONTHS, \$0.75

FOUR COPIES, (one year) to one post office, \$1.00

Advertising Rates.

Per Nonpareil Line, Each Insertion.

1 TIME, 15 CENTS

2 TIMES (1 MONTH), 25 CENTS

3 TIMES (1 MONTH), 35 CENTS

4 TIMES (1 MONTH), 45 CENTS

5 TIMES (1 MONTH), 55 CENTS

6 TIMES (1 MONTH), 65 CENTS

7 TIMES (1 MONTH), 75 CENTS

8 TIMES (1 MONTH), 85 CENTS

9 TIMES (1 MONTH), 95 CENTS

10 TIMES (1 MONTH), 1.00

11 TIMES (1 MONTH), 1.05

12 TIMES (1 MONTH), 1.10

13 TIMES (1 MONTH), 1.15

14 TIMES (1 MONTH), 1.20

15 TIMES (1 MONTH), 1.25

16 TIMES (1 MONTH), 1.30

17 TIMES (1 MONTH), 1.35

18 TIMES (1 MONTH), 1.40

19 TIMES (1 MONTH), 1.45

20 TIMES (1 MONTH), 1.50

21 TIMES (1 MONTH), 1.55

22 TIMES (1 MONTH), 1.60

23 TIMES (1 MONTH), 1.65

24 TIMES (1 MONTH), 1.70

25 TIMES (1 MONTH), 1.75

26 TIMES (1 MONTH), 1.80

27 TIMES (1 MONTH), 1.85

28 TIMES (1 MONTH), 1.90

29 TIMES (1 MONTH), 1.95

Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The depositions of custom in the world, we are not content to know that things are; we ask whether they ought to be.—John Stuart Mill.

THE PRIESTS OF GOD.

BY ALEXANDER M. LACHLAN.

Who are the priests whom God appoints?
Whose heads with wisdom He anoints?
To spread His truths abroad—
Not those who mumble o'er the creeds,
But those who plant truth's living seeds,
Are the true priests of God.

Humanity! what hast thou gained
From those the churches have ordained?
They've but increased thy load:
Apologists in every clime
Of outrage, tyranny, and crime,
They're not the priests of God!

Ah! 'tis to the uncanonized,
The persecuted and despised,
That God reveals the light:
And they're the fearless ones that rise
Against earth's consecrated lies,
And battle for the right.

They are the poets, bards and seers
Whose words draw sympathetic tears
E'en from the stubborn clod;
And bear us on the wings of song,
Above defilement, blight, and wrong—
They are the priests of God!

The heralds of a better time,
Forerunners of a hope divine,
The leaders of the van;
And fearlessly they're marching forth,
Proclaiming over all the earth
The brotherhood of man.

They wear no sacerdotal weeds,
They know no churches, sects, nor creeds,
But in the truth are strong;
They are the priests whom God ordains
To break men's spiritual chains,
And overthrow the wrong.

Yes, they are priests of the Most High,
Whose temples are the earth and sky.
The sea, and running brook:
Interpreters of Nature's lines,
And of the symbols and the signs
In her eternal book.

They read God's scriptures everywhere,
In stellar worlds, in sea, and air,
And in the flowery sod.
They only are the true divines,
Through whom the light of Nature shines,
The great High Priests of God.

Communion with the saints above,
Relying on Almighty Love,
The universal plan—
They feel their own divinity,
And find the glorious Trinity
In Nature, God, and Man.

Mediums, or bards! what'er ye are!
Who bring us tidings from afar,
To brighten our abode—
Through whom the heavens communicate
The glories of our future state,
Ye're the High Priests of God.

—Banner of Light.

For the Present Age.

PARALLEL CASES.

BY A. CRIDGE.

The allegation that children voted in Salt Lake City is trumpeted forth by a subsidized press as proving the evil results of woman suffrage. What does the following prove as to man suffrage?

In Washington city, under the nose of the federal government, more colored votes are alleged to have been polled at elections than the whole colored population of the District numbered at the respective times. To carry, as is supposed, a four-million loan in which a certain ring was interested, Alexander Shepherd, vice-president of the Board of Works, recently conveyed (it is stated) to the wife of Don Platt, publisher of the *Capitol*, a lot valued at \$11,972 in consideration of the sum of one dollar; and for a like consideration this same Shepherd conveyed to the editor of the *Chronicle* a lot valued at \$7,000. It is almost superfluous to add that the *Chronicle* and the *Capitol* were zealous advocates of the loan, as were all the papers in the city except two or three, one of which was started expressly to oppose it.

In New York city more votes have been polled in one district (according to the *Tribune*) than the whole population thereof.

In Philadelphia Alderman McMullen, it is claimed, can poll a vote equal to the whole population of a district, dogs included, and can manufacture at the shortest notice any majority required.

If women shall be disfranchised in Utah because girls voted, why should not men be disfranchised in Washington, Philadelphia and New York, because of repeaters, because rings rule by wholesale bribery, because ballot boxes are stuffed and the press subsidized? Yes, but in the latter case it was your cow gored my ox.

A HEROIC GIRL.

Miss Amelia R. Purvis of Mount Vernon, was awakened at 12 o'clock on Saturday night by a noise at her bedroom window. Looking in that direction she observed one man crawling into her room, closely followed by another. Instead of giving the traditional scream, Miss Purvis remained perfectly quiet and awaited developments. The first man crawled noiselessly under her bed. The second man tip-toed to her room door and began to examine it. Miss Purvis slipped out of bed, seized a bay rum bottle and smashed it over the intruder's head. He dropped. She gathered him up by the hair and dragged him to the window. Not a word was spoken. The fellow under this mode of treatment recovered his senses and leaped out. The second under the bed did not stir. He no doubt believed that his presence was not known. Having disposed of the first fellow, Miss Purvis took a small tin trumpet from her bureau drawer, and stooping down, at the same time turning the gas slightly on, she presented the small end of the trumpet at the crouching form of the thoroughly terrified man under the bed, and said: "See here, young man, you have been there long enough. Just scramble out instantly, or I will blow you into the middle of next week." He did not wait for a second invitation. Miss Purvis kept him covered with the trumpet, and fearing that his time had come, he made a lively shake for the window and went out like an arrow. In his hurry he lost a pair of false side-whiskers before he reached the window. Having met with this misfortune his disguise failed further to deceive the young lady. In the intruder she recognized Abraham T. Willson, a discarded lover. Miss Purvis said nothing of her adventure more than to satisfy inquiries next morning about the rumpus in her room, explaining that she had broken a bay rum bottle. But the first thing she did yesterday morning was to purchase a cowhide. Yesterday afternoon she met the object of her search in Central Mount Vernon, and without a word of explanation, began to lay the instrument upon Abraham's back. Abraham started to run, but Miss Purvis seized him with her left hand and held him fast. He screamed and swore, and begged and demanded an explanation, but down came the instrument of torture. "Down on your knees, sir," said Miss Purvis, "and ask my pardon for your gross conduct last night." No sooner said than done. Down went the terrified scapegrace on his knees in the mud and water, and prayed her to be merciful. He acknowledged the intrusion and promised never to trouble her again by either his tongue or his presence. A few weeks ago Willson's name was stricken off Miss Purvis' list of visitors. It is said that he circulated stories damaging to her character, and upon doubt being expressed as to the truthfulness of his assertions, he made a bet that he could go into her room at night. He took a companion with him as a witness, but the name of his partner has not been ascertained. *New York Sun*, Feb. 12.

DIFFERENCE IN WOMEN.—There is nothing more distinctive among women than the difference of relative age among them. Two women of the same number of years will be substantially of different epochs of life—the one wearied in mind, faded in person, deadened in sympathy; the other fresh and young, both in face and feeling; with sympathies as keen and broad as they were in her first youth, and more so; still as easy to be amused, as ready to love, and as quick to learn as when she first emerged from the school room. The one you involuntarily suspect of understating her age by half a dozen years or more when she tells you she is only forty; the other makes you wonder if she has not overstated hers by just as much when she laughingly confesses to the same age. The one is an old woman, who seems as if she had never been young; the other only a girl, who seems as if she would never grow old; and nothing is equal between them but the number of days each has lived.

FREEDOM IS TRUE COURTESY.—The forms of etiquette are doubtless a good discipline (for it takes time and pains to learn them), but where they become so burdensome that friends only embarrass each other every time they returned a visit, one can hardly be blamed for coveting the Italian freedom described here by Mrs. Lydia Maria Child:

At some houses in Florence, large parties meet without the slightest preparation. It is understood that on some particular evening of the week, a lady or gentleman always receive their friends. In one room are books and flowers, in another, pictures and engravings, in a third music. Couples are ensconced in some shaded alcove, or groups are dotted about the rooms, in mirthful or serious conversation.

No man is required to speak to his

host, either on entering or departing. Lemonade and baskets of fruit stand here and there on the side tables, that all may take who like; but eating, which constitutes so great a part of American entertainment, is a light, and unnoted incident at these festivals of intellect and taste. Would you like to see social freedom introduced here? Then do it; but the first step must be complete indifference to Mrs. Somebody's assertion that you are mean enough to offer only one kind of cake to your company, put less shortening in the under crust of your pie than the upper. Let Mrs. Somebody take according to her gifts; be thou assured that all living souls love freedom better the cake or under crust.

Woman's Memorandum.

The University of Michigan opened this year, with about twelve hundred students, fifty of whom were young women.

ELIZA D. MURPHY, of New York, may be regarded as the champion of Woman's Rights in the Patent Office. In 1870 she received seventeen patents, and the records show that most of them were sold before they were issued.

Mrs. AUGUSTA A. MILLER is a composer at South Bend, Ind. She learned to set type in her father's office, in Angola, when only 13 years of age, and a proof taken the other day of 9,000 ems, having but two typographical errors, proves, that the "coming woman" may be a compositor without stepping out of her sphere.

If the Woman Suffrage movement be ho reform, how shall we explain the fact that its advocates are only numerous in highly-enlightened communities, and that the more ignorant portions of the country are entirely opposed to it? The cause of Woman's Enfranchisement is formidable in the New England States and in all the Northern States where the people are enlightened, and it is weak in the South where the common schools have not done their work.—*Terre-Haute Mail*.

A LADY in Lowell, Mass., attending a prayer-meeting in a basement vestry, a few days ago, was so affected by the atmosphere of the place, spiritual or otherwise, that she fell into a soothing slumber. When she awoke she found herself a prisoner in the dark vestry, and could not, be the utmost efforts of her hands and lungs, get released. About noon next day she succeeded in climbing out of the window and summoning aid to help her over the high fence of the churchyard.

The late Eliza Logan is thus spoken of by a New York correspondent: "A truly beautiful woman—not a merely physical beauty—but possessed of a loveliness that never faded. Her gentle heart and great mental gifts shone in her face. Her silvery voice was music, and an indescribable fascination of person made Mrs. Wood one of the most beautiful women it has ever been my pleasure to meet. She has been a great sufferer for many years, although her death was very unexpected."

Mrs. SOUTHWORTH, the novelist, is thus chatted about: "Tallish in figure, with full forehead, well-balanced head, thoughtful gray eyes, and a face denoting intellect of the deliberate, reasoning kind, she seems likelier to be a writer of the *Martin* order than of the imaginative style. She has two children, Dr. Richard J. Southworth, a much esteemed physician of Georgetown, and Charlotte Emma Lawrence, the wife of Dr. James V. Lawrence, an officer in the United States army."

JENNY GOLDSCHMIDT, with her family, are spending the winter at Florence. An entertainment was recently given at the house of Mr. Graham, the American consul, in her honor. She sang several selections with much sweetness and clearness, but showing that time has dealt harshly with her magnificent voice. Madame Goldschmidt has a daughter, aged fourteen, who promises, it is said, to surpass her mother in quantity and quality of voice.

In New York, a few days ago, at Jefferson Market Police Court, fifteen women were brought before Justice Ledwith, having been arrested the night previous by the Police of the Fifteenth Precinct, on suspicion of their being women of doubtful character. Justice Ledwith said the women had committed no offence, and lectured the police for having arrested them. How can any woman read such an occurrence as the above without feeling a sense of indignation? A few days ago, when this same New York police attempted to break up the respectable concert saloons, all the men were allowed to go free, while the women were arrested and confined. Surely, while women are thus at the mercy of the police, they need to have votes in order to secure a recognition of their rights as American citizens.

EDITOR PRESENT AGE!—It is certainly pleasant to drop down to this milder climate for a month in midwinter, as I have done, and in the session of Congress this city is a central point of gathering and meeting for people from all parts of the broad land. Some of the best people too one can meet here, men and women who represent and embody the highest thought and best culture of our time; and there is an ease of social intercourse for all well-bred people, irrespective of set or clique or sect, not found in other cities.

One feels and sees, among these representative and eminent persons gathered here from distant regions, a growing breadth and freedom of thought, a more catholic charity, or unity in essentials and a waning of non-essentials, a spiritual culture and readiness to entertain new opinions, and a breaking down of sectarian prejudices, noticeable indeed as "signs of the times." Not that the millennium has actually come or is alarmingly near in these respects, but growth and improvement are visible, and this among those within as well as without the sects.

I have yet to hear of a member of Congress, in Senate or House, who advocates the effort of the Pharisees in late National Council at Cincinnati to make broad their phylacteries and mark ostentatiously the Holy Name thereon by "putting God into the United States Constitution!" while I know of quite a number who oppose it, some as absurd, others as hypocritical, and others as a poor and external pretense and substitute for the want of the Divine Presence in the individual soul.

Woman suffrage gains here, as it does everywhere, although a great deal is yet to be done before it wins. In December Mrs. Howe, of Boston, and two other eminent women, spoke on Sunday in the city pulpits, the week after the holding of a large convention, and in January the audiences at another convention swelled and of good quality, and such women as Mrs. Hooker and Mrs. Stanton won respect and wrought conviction.

It is true the Judiciary Committee of the Senate was not converted even by the arguments of the able women who laid their case before it, and the House did not grant their hall and time to a hearing of the plea for woman suffrage, but a fair and respectful hearing in one case, and a vote in favor of opening the hall, against precedent and rule, unexpectedly large in the other, show a gain. It is true too that no political party shows wise sagacity enough to favor woman suffrage, but there are enough of the best men in public life who do favor it to show its growth; and reforms are not like Jonah's gourd that sprung up in a single night. If they were, it would only be to wither in the heat of the next day's trial, as did that notable gourd.

Great moral and spiritual victories are won, great reforms like this accomplished, by persistent, earnest, self-possessed effort, working on amidst toil and rebuff, "without haste and without rest," to the final triumph, dearly bought and therefore highly prized, it gaining an education, that makes its fruits ripe and sweet and healthful. There must be a stronger and more emphatic public sentiment urging justice to woman as benefit and blessing to all, and the machinery of parties, old or new, is of small avail without this. We need not "babe one jot of heart or hope," as brave John Milton said to the English lovers of justice and freedom in his day, but persist with wise earnestness and unflinching faith, and we shall win in this and in all good efforts.

Laura De Force Gordon, in past years well known as an eloquent speaker among the Spiritualists, is here from her California home. She has not changed or recanted her views, but they have grown more clear and deep with her womanly thought and experience, and give more power and beauty to her public efforts. She is just now ill with a severe attack of gny, but hopes soon to be in her work for woman suffrage, in which she shows much ability as well as earnestness.

Andrew Jackson Davis and his gifted and excellent wife, are here, and command cordial respect from many outside the ranks of Spiritualists, and are on the best terms with those "in the household of faith." Last night Mr. Davis spoke in Harmonial Hall on "The Summer Land," to an excellent audience. They have had one meeting there before, and Mrs. Davis has spoken to large audiences in Lincoln Hall on temperance and suffrage. It is to be hoped they may give some part of their time to the lecture here, as their valuable teachings are much needed. Listening to the clear statements of Mr. Davis the singular rumor that he had "renounced Spiritualism" seemed strange enough! The Sunday meetings of Spiritualists are well attended and their influence goes far and wide, as many hearers come in from distant and distant regions.

A gifted and noble woman, well-known to some of your readers, passed to a higher life but a few days since. Mrs. Josephine S. Gridding, formerly of Ohio and Michigan, had devoted the last eight years to constant and self-sacrificing daily work among the poor, especially the sick and aged freed people to whom she was a sister of charity indeed. She had a rare spiritual beauty of character, joined with wise sagacity and untiring industry, and was greatly beloved by many of the best people in eminent position as well as by the poor, to whom she had distributed large amounts of food, clothing, &c., and who cherish her sacred memory in their hearts. She was the real originator of the Freedman's Bureau, although its details were changed from her idea. Help, protection, and education, in

the transition from slavery to freedom; self-help by useful work for the young and strong and aid for the lonely and weak, was her idea. Encouraged by friends in Michigan and Ohio, she came here in 1865, and urged her views with noble persistence upon indifferent hearers, until at last interest was awakened and a bill passed in 1865, and signed by President Lincoln just before his assassination. It is indeed significant and prophetic that so great a plan of national charity should have had its origin and life in the heart of a wise and noble woman.

G. B. STEADMAN.

P. S. I write this last word from Baltimore, 34 P. M., by a table in a public hall in which is a good audience at a meeting of the Maryland Equal Rights Association, advocating suffrage for woman. Mr. Davis is speaking. His wife spoke this morning. Mrs. Ballou is here, and has spoken well. She goes to Washington for the Spiritualists next Sunday. The quality of hearers is good and the attention interested. This matter is growing well in this great city. We go back to Washington in the morning, and I hope to be in Detroit by March 22nd.

WASHINGTON, D. C., Feb. 29, 1872.

HUMAN TESTIMONY IN FAVOR OF SPIRITUAL COMMUNION.

I THINK a person who is terrified with the imagination of ghosts and spectres, much more reasonable than one, who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact.—Addison.

We need not doubt the fact, that angels, whose home is in heaven, visit our earth and bear part in our transactions; and we have good reason to believe, that, if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operations of God in distant spheres, and to be ministers in other worlds.—Rev. Wm. Ellery Channing.

HAPPY would it be, if, whenever a spiritual mystery is presented to our thoughts, we did not reject it, because transcending our little knowledge, it happens to be "unfathomable in our philosophy." happy would it be if we did not suffer doubts and suspicions, and the sophistries of a sensualized scepticism, to shut up the avenues of our souls instead of opening the door wide to give the mystery a stranger's welcome.—Prof. Henry Reed.

As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them: as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous; and as every attempt to find a solution for them in some physical theory relating to electricity, the odor force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. Our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.—William Lloyd Garrison.

It appears to me no way contrary to reason to believe that the happy departed spirits see and know all they would wish, and are divinely permitted to know. In this, Mr. Wesley the founder of Methodism is of the same mind, and that they are conscious for the dear fellow-spirits whom they have left behind. I cannot but believe they are. Nor do I seem to reason to suppose a spirit in glory can turn its eye with as much ease, and look on any object below, as a mother can look through a window, and see the actions of her children in the court underneath it. If bodies have a language by which they can convey their thoughts to each other, though sometimes at a distance, have spirits no language, think you, by which they can converse with our spirits, and by impressions on the mind, speak to us as easily as before they did by tongue? And what can interrupt either the presence, communication, or sight of a spirit?

"Walls within walls no more its passage bar
Than unopposing space of liquid air."

Though it is allowed we may have communion with angels, various are the objections raised against the belief of our communion with that other part of the heavenly family—the disembodied spirits of the just. If there is joy throughout all the realms above, "more joy over one sinner that repenteth than over the ninety and nine which went not astray," how evident it is to an impartial eye that the state, both of the one and the other, must be known there, together with the progress of each individual. Have not spirits faculties suited to spirits, by which we may suppose they can as easily discern our soul as we could discern their body when they were in the same state as ourselves? If "he maketh his angels spirits, and his ministers a flame of fire," cannot a spirit be with me in a moment, as easily as a stroke from an electrical machine can convey the fire, for many miles in one moment, through thousands of bodies, if properly linked together?—Mrs. Mary Fletcher.

I CANNOT get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them may be owing to the overwhelming presence of the invisible. St. Paul says, "We are surrounded about with a great cloud of witnesses;" but how can they be witnesses if they cannot see and be cognizant?—Harriet Beecher Stowe.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!—Tennyson.

To deny the possibility, ray, actual existence of witchcraft and sorcery, is at once false to the revealed word of God in various passages both of the Old and New Testament; and the thing itself is a truth to which every nation in the world is turning, borne testimony—either by examples, seemingly well attested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits.—Blackstone.

As to the power of holding intercourse with spirits emanated from our present sphere, we see no reason why it should not exist; and do some reason why it should not. These spirits are, we all believe, existent somewhere, and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or enrage, should not be able to hold it steadily in his present path, should not enjoy it when of use to him.—Margaret Fuller.

ALL houses wherein men have lived and died are haunted houses. Through the open doors, the harmless phantoms of their errands glide, With feet that make no sound upon the floor, And with feet that make no sound upon the floor, Henry W. Longfellow.

Advertisements.

THE GOLDEN KEY

MYSTERIES

Beyond the Veil.

BY MISS NETTIE M. PEASE.

A Thrilling Story, Founded on Fact.

This book, containing 400 octavo pages, is ready for delivery. Subscribers and those who wish it sent by express will please so direct, as it is to be sent by mail the price \$2.00 per copy, 25 cts. must be remitted.

The Book also Contains Several Pages.

By the same author, entitled as follows:

"The Celestial City,"
"The Angel of Hope,"
"The Rainbow Bridge,"
"Star of Progression."

Persons desiring one or more copies, will be supplied at the following rates:

SINGLE COPIES, \$2.00
TWO COPIES, EACH, 1.50
SIX COPIES, EACH, 1.00
TEN COPIES, or more, EACH, .75

CANVASSERS WANTED

IN EVERY TOWN AND CITY IN THE UNITED STATES.

Special contracts made with traveling agents. For Circulars, address

MISS NETTIE M. PEASE,

364 Warren Avenue, CHICAGO, ILL.

THE GOLDEN KEY.—By Nettie M. Pease. New York: Western Publishing Company, Chicago.

Orthodoxy has its story tellers, who not only do so, but from the day of Zepp, probably long before, have been accounted a good medicine for the inoculation of wholesome truths, just as lying, but bitter, medicines are made tolerable by pleasant vehicles in which they are conveyed. "Golden Key" seeks to offer the strong medicine of spiritualism wrapped up in such form that they will not offend weak stomachs. Many who cannot dig the plain truth, when told them in a plain manner, will be allured to its pursuit when disguised by romantic incidents of an engaging novel. Nettie Pease is known to many of our readers as one of our brightest and powerful journalists, and this pleasant book will add another leaf to her chapter. The story is interesting, well wrought up, and although it may be considered somewhat melodramatic, it is the best service the purpose of the author, as helping to bring out manifestations which can occur in the greatest force only under exceptional circumstances and are not applicable to the common order of human events. Whatever credit might under ordinary circumstances have attached to Miss Pease for her work is expressly disclaimed in her preface, which will cause the book to be read with increased attention. She says:

"The following story, founded on facts, trusts to subjects of deep interest, and which at the present time are attracting the attention of scientists, as the source from which it emanated, we can only say that the author, owing to a peculiar physical condition possesses the faculty of obtaining benefit from the outer world and while in the condition, was controlled by a power claiming to be the spirit of a person who once lived on earth, who gave his life history, which he entitled, 'Search for the Temple of Happiness.' At the close of the record, he promised to give another communication, to be entitled, 'The Golden Key, or Mysteries Beyond the Veil.' In the month of June, 1876, he again took control, and gave the following story. The amanuensis has given, as near as possible, the precise language of the dictator. At times, in copying parts of the narrative, the utterances have been so rapid that the exact words may have been lost, but the ideas have never been changed. Nearly every chapter is freighted with gems from the record of a spirit life, and contains instances of the phenomena and much of the philosophy of modern spiritualism."

Woodruff & Clifton's Weekly.

"THE GOLDEN KEY, OR MYSTERIES BEYOND THE VEIL," is the name of a handsome and substantial volume from the press of the PRESENT AGE Publishing Company, of Chicago. The author, as we speak, is Miss Nettie M. Pease, well known as a lecturer on Spiritualism, and the favorite Corresponding Editor of the PRESENT AGE. She was under spirit control while the record which this book embodies was made to her by the spirit of a person who once lived on earth. It was given her in the month of June, in last year. It has been reproduced as nearly as possible, in the language of the dictator. It is a story whose evolution is accompanied with a striking and deeply interesting development of character, fresh and pure incidents, and a series of colloquial discussions of spiritual topics, that will attract and hold the attention of readers everywhere. The moral of the tale is not reserved for the last, but is woven in with its web, and forms the living soul and point of the fiction, yet not wholly fiction, for it depicts experiences to which all human souls are subject, and does it with a naturalness and truth which cannot hope to emulate. We cordially commend this Golden Key to the perusal of all Spiritualist readers, promising them profit and pleasure in its glowing pages. To the story, Miss Pease has appended five of her own characteristic poems.—Banner of Light.

